

AMERICA

A CATHOLIC REVIEW OF THE WEEK

VOL. XVI. No. 16 }
WHOLE No. 407 }

JANUARY 27, 1917

{ \$3.00 A YEAR
{ PRICE, 10 CENTS

Chronicle

The War.—Only minor engagements have been reported on the western front, with some slight gains by the Allies at Lens, Serre and Beaucourt. The other principal points of activity have been the sectors of Dixmude, Ramscapelle, Het Sas, Steenstraete, Lasigny, St. Eloi, Neuve Chapelle, Beaumont, Bouchavesnes, Goudecourt, Courcellette and Altkirch; but at all these places the situation remains unchanged.

Hard fighting has been resumed on the Macedonian front, especially south of Lake Ochrida, north of Monastir and in the Vardar valleys. At Veliterna, south of Lake Ochrida, the Austrians claim to have gained considerable ground, but in the other regions the Allies held firm. In the vicinity of Riga the Russian offensive has come to an end. Near Smorgon and in Galicia there have been unimportant and intermittent engagements.

In Moldavia the Rumanians and Russians have been making violent efforts to save the lower Sereth. Taking the offensive, they recaptured Vadeni and Gerlesci, but the latter place they were unable to hold. They also claim to have retaken Laburtea, but this is denied by the Central Powers. Southeast of Focsani they lost ground and were compelled to abandon Nanesti. In the Carpathians fighting has taken place all along the line from Focsani to Bukowina; some progress was made by the Rumanians and Russians in the Kasino and Suchitza valleys, but they have been unable to prevent the Central Powers from taking the heights which dominate Tergu Ocna, and as a consequence that place and adjacent villages are now under fire from long-range German guns.

The main interest of the week has been focused on the successful depredations of the German raider, which is supposed to have slipped out of the Kiel Canal, run the British blockade in the North Sea, and escaped to the open seas. The vessel, whose identity has not yet been determined, has been operating in South American waters and has already sunk thirteen ships, according to the official statement of the British Admiralty; other reports put the number of captured ships at twenty-four, of which all but three have been destroyed. A rumor, at present without official confirmation, states that the raider has been sunk by the British cruiser Glasgow, off Para-

France.—For some time past it has been known that the Prime Minister, M. Briand, and his Cabinet have had serious difficulties to face both from within the Cabinet

Rumors of Cabinet Difficulties

circle itself and from attacks in Parliament. According to a special cable, the parliamentary horizon is once more very overcast, for a storm threatens to break, when in a few days, the Government, according to its promise, is to give explanations dealing with the conduct of affairs in Greece. The occasion will probably be seized by all the malcontents as a pretext for uniting against the Government, which has aroused anger in many quarters by the announced measure concerning Cabinet decrees which are to have the force of laws. The cry of a threatening dictatorship has already been raised by the opposition, which hopes by this to win over the waverers.

On the other hand the Government is playing an anti-alcohol card, as the first Cabinet decree will concern the suppression of alcoholic beverages in imitation of Russia, which suppressed vodka at the beginning of the war. This salutary measure is daily gaining more and more adherents, and the public is ready to believe that the animosity against the Government is fomented by those interested in the powerful liquor trade. In any case, to meet the difficulties arising out of a discussion of the mismanagement of the Balkan and Greek situation and the attack which Clémenceau, the maker and unmaker of Cabinets, and his captains seem to be contemplating, the Government appears to have chosen its position on strong and well-defended ground. The whole country is anxiously awaiting the outcome of the fight which will probably open in a few days.

Germany.—The food problem has once more become a burning question. While starvation itself is not dreaded, there are considerable hardships to be borne.

The Food Problem

People are told to think less of themselves and consider the conditions existing in the countries of the Allies. It is expected that after the coming spring there will be no further recurrence of these difficulties, and no doubt is entertained of the possibility of holding out until that time. Germany is said to be today "perhaps the most

democratic country in the world" in her food regulations. Not merely is there a maximum price set upon certain essential food products, but Government control is exercised in their distribution, by means of the card system which places all persons on an equality. There has been an abundance of bread and fish, but a scarcity of potatoes and butter, yet all these articles have been sold cheaper in Germany than in New York. The price of eggs has been exceedingly high, but no person was permitted to purchase more than two within the space of three weeks. The potato card is good for four ounces: such a tiny quantity that, "though visible without a microscope, it can be viewed only with a misty eye." Good humor is not lost, in spite of recent grumblings which are silenced by recalling to the people the Entente demands. Children and nervous women are to a certain extent suffering harm from the present régime, but the starvation war is said to have brought very signal benefits to the health of others, and conditions are not the same throughout the country. In some sections they are nearly normal, while in others there may at times be sharp distress. The soldiers satisfy most of their needs by cultivating the land occupied by them, and are known in certain instances to have not merely splendid gardens and cattle farms, but even dairies and breweries close to the battle line. Some of the largest associations of German workmen recently united in an official expression of their approval of the Government's policy, promising it their unflinching support. They believe that with a just distribution of foodstuffs any want can be easily borne in the knowledge that all classes are bearing an equal share of the hardships. "The Entente's answer," they say, "no longer leaves any doubt that Germany is conducting a defensive war. Clearly recognizing that the existence of our country and of the population is now at stake, we shall stir up the laboring classes to the fullest expansion of their energies." This pledge from the great labor bodies of the country carries great weight. Multitudes have offered themselves for the home army, and even women, though not as yet called upon, have come in great numbers to proffer their service to their country.

The Polish Prince Vaclaw von Niemojewski, grandson of the President of the last Polish National Government in 1830, has been appointed Viceroy of Poland by the

The New Poland

German Emperor, after having recently been elected Crown Marshal. The inauguration of the Polish State Council has taken place and was followed by a solemn "Te Deum." Delegations from all the Polish legions rendered military honors to the members. The willingness shown by Germany and Austria to give to the Poles themselves the control of the essential details of army organization is looked upon as a good omen. The provisional State Council has issued a proclamation in which it says that it will prepare the way for national representation and a constitutional régime:

The great world-historical task of our people is the revival of

this State, its upbuilding and future expansion to countries which have been snatched from Russia and are favorably inclined towards Poland. . . . The creation of a large and well-disciplined Polish army, which will be ready to fight, is a necessity for us. Such an army represents the principal condition of an independent state and will contribute greatly towards the realization of the frontiers necessary for Poland.

The proclamation calls upon the sons of Poland not to shirk their duty.

Great Britain.—Early in the week, the Minister of Munitions issued a strong appeal, asking the voluntary enlistment of at least 8,000 women for work in the munition factories. "The need," he

The Munition Works

wrote, "is very urgent. The output of munitions must not be delayed for a day by any lack of labor." Speaking at Birmingham on January 20, Mr. A. N. Chamberlain, Director-General of National Service, declared plainly that "upon what is done in the munition factories within the next four weeks may depend the answer to the question whether the war is to be won in the spring, or at the cost of a fourth winter in the field." These and similar statements of a more or less official character show plainly that the Government, far from entertaining any plans for a cessation of hostilities, is bending every energy to prosecute the war with renewed vigor. Mr. Chamberlain gave his hearers to understand that the Government hoped much from volunteer workers, but that if the volunteers did not come forward, conscription would be adopted. He pointed out that the military service acts had already requisitioned the majority of the fit men, "and now more men are needed for the mines and for munitions."

I want the nation to understand that the Government is very much in earnest about this matter. While they desire to give the nation every opportunity to come forward of their own volition in the country's need, they will not hesitate to take any step they may deem necessary to bring the war to a successful conclusion, including compulsory national service, if voluntary service is not forthcoming. . . . It is a colossal task so to organize the nation, but it is one that has to be faced, and I believe that it can be faced successfully.

Owing to the action of the educational authorities the difficulties connected with child labor have been very largely removed. Yet there can be no doubt that the increased number of children and women in the factories, made necessary by the exigency of the time, will create one of the most difficult of England's internal problems at the conclusion of the war.

Ireland.—It is evident from the tone of such representative Irish papers as the *Irish Catholic*, the *Cork Weekly Examiner*, the *Irish Weekly Independent*, the *Weekly Freeman*, that the question

The Food Problem

of food production is becoming more and more important every day, and that the Government must meet it in the most practical and generous spirit, if it wishes to avert a most serious and dangerous situation. According to the *Freeman*,

while considerable progress has been made with regard to the lines on which the food production problem is to be dealt with by the Irish Government, no definite scheme has been so far formulated. It will, however, be found to follow in a general way the lines laid down by the Special Committee appointed by the Irish Party to deal with the problem. A large section of the land in the possession of the Congested Districts Board in the West and in other parts of Ireland is to be placed under tillage and steps will be taken by the Local Government Board to see that the allotments attached to the laborers' cottages throughout the country are tilled in the spring. The question of compulsory tillage of grass lands has been under consideration of the Government, but so far no definite action seems to have been decided on.

The steps that should be taken to guarantee a fixed price for wheat and oats with the object of encouraging farmers to increase their crops of these cereals, have been under consideration by the Committee, which has been in session in Dublin Castle for some time past to deal with the whole question of food production. The Committee was made up of Mr. Duke, the Chief Secretary for Ireland; Mr. T. W. Russell, M. P., Vice-President of the Department of Agriculture; Sir Henry Robinson, Vice-President of the Local Government Board, and Sir Henry Doran, of the Congested Districts Board.

The *Freeman* calls attention to a special feature of the food problem. If discretion, it says, is not shown in the requisitioning of food supplies for military purposes, it may have serious results on the food supply of next year. Continuing, it says:

It is easy, too, for the food controller to make serious blunders in dealing with Ireland. The marketing conditions in Great Britain for many years, and historical causes have made Ireland a cattle-producing rather than a crop-producing country. This country grows crops valued at three-fourths of its output of live stock, and four-fifths of its crop production is fed to live stock on the farms. Any interference with the direction of the country's crop yield must lead to an immediate reduction in the quantities of eggs, milk, butter, meat and live stock available for export to Great Britain; and as to its effect on the tillage question we need only point to the statements of the English papers on the ill effects on wheat-growing and wool-production that followed the indiscreet handling of this problem in England. Mr. Dillon was the first to call attention to the risks of maladministration in this new department of food-control, and the official who desires to act justly to all interests had better give heed to his warning.

In dealing with the same subject, the *Cork Weekly Examiner* says:

The report of the Committee appointed by the National Party should have simplified matters greatly for Mr. Duke, who is probably a greater authority on law than on agriculture, but the fact remains that time is passing, and there is no evidence that Ireland is being awakened to a full sense of her responsibilities with regard to the production of food, or that Government aid to help Irish agriculturists is being secured with anything like the promptitude with which arrangements have been made for Scotland. Dublin Castle must wake up if Ireland is not to be heavily handicapped through the lethargy or incapacity

which appears to be inseparably identified with its rule.

On January 16, Mr. John Dillon, M. P., in a special dispatch to the *New York World*, made the following statement. It was occasioned by the declaration made

Dillon and Small Nationalities

in the reply of the Allied Nations to the Peace Note of President Wilson, that they were fighting for the right and the liberties of small nationalities.

This declaration must be interpreted to apply to Ireland as fully as to any other small nationality in Europe. But it appears strange that while Poland is mentioned and the promise made by the Allies that she shall be reunited and set up as a free nation no similar pledge is given to Ireland.

Surely the British Government will recognize their obligation to deal promptly with the Irish question in such manner as to justify them in the face of the world as champions of the freedom of small nations. I need hardly add that we look with utmost confidence to the American people for sympathy and support in this critical hour.

To all impartial observers these views appear fair and reasonable.

Mexico.—Louis Cabrera, acting as spokesman for the Mexican conferees, has given the *New York Tribune* an account of the deliberations of the Joint Commission.

The Joint Commission

The Mexicans had these four objects in view: (1) The withdrawal of the American troops operating in Mexico. (2) Cooperation of both governments in protecting the border. (3) An agreement under which the pursuit of bandits should be conducted on the basis of mutual concessions and limitations as to the force to be employed and the time and territorial extension of the operations. (4) Promotion of a better understanding between the United States and Mexico, within the limits of international law. According to Cabrera, the programs of the two groups "were so far apart that practically all the time spent in New London was taken up by efforts to agree on the scope of the discussion, without succeeding in finding a common ground to work on." At Atlantic City the Commission "merely marked time until the election was over." In Philadelphia the commissioners "soon discovered that their views were entirely different in regard to the last three points, and failing to find a common ground as regards them, they decided to draw up a tentative agreement covering only the withdrawal of the American expedition." This agreement was conditional and was rejected by Carranza. However, Cabrera boasts that Mexico has attained her chief desire, the withdrawal of Pershing's forces.

The Constitutional Convention has ratified these articles in reference to the candidate for the Presidency.

(1) He must be a native-born Mexican, more than thirty-five years of age, and have lived in the country a year before election. (2) Those who have any connection with any religious denomination are ineligible and no man may serve a second term. A person chosen to fill an

The Constitutional Convention

unexpired term cannot be elected for a succeeding term, and an acting President cannot be elected for a succeeding term, if he is in office sixty days before election. (3) Congress shall choose a President in the event of the death of the incumbent, or in the event of vacancy for other causes. If Congress is not in session at the time the vacancy occurs a permanent commission shall choose a President *ad interim* until Congress can assemble. Another article providing that the candidate shall not have been in the Government service for ninety days before election was set aside to be amended so that exception might be made for Carranza.

Rome.—According to a letter from Cardinal Gasparri, Papal Secretary of State, to Cardinal Mercier, Primate of Belgium, given out in London, and published in the

The Pope and the Belgian Deportations

New York press, the Holy Father, with a view to preventing further Belgian deportations and bringing about the repatriation of those already sent to Germany, has made strong representations to the Imperial German Government. The Pontiff has already directed Cardinal Mercier to do all in his power to alleviate the sufferings of the Belgians, and the Cardinal has instructed the priests to defend the interests of civilians and to provide material comforts for the families of the deported men. Cardinal Gasparri wrote as follows to Cardinal Mercier:

The Pontiff, whose fatherly heart is deeply moved by all the sufferings of the well-beloved Belgian people, has instructed me to inform your Eminence that, taking a lively interest in your people who have been so harshly put on trial, he has already pleaded in their favor with the Imperial German Government and that he will do everything in his power in order that an end may be put to the deportation and that those who have already been carried off far from their country may soon be back amidst their mourning families.

In his instructions to the parish priests, Cardinal Mercier says:

In spite of the protests addressed to Germany by the Sovereign Pontiff and many neutral Powers the deportation of your civilian population has not yet ceased. It is our duty to alleviate as much as is in our power an evil which we are unable to prevent.

The Cardinal then directs how men, now dependent upon public charity, the sick and the infirm, should provide themselves with necessary identification certificates and how priests shall form, together with leading citizens and relief associations, a committee to visit and console the families of those who have been deported. "When in a family," says the Cardinal, "one member suffers, all the members suffer. Therefore, there should not be in your parish one home left without help, unknown or forgotten." The parish priests are also directed to do everything in their power to obtain the return of the deported men.

Spain.—Thanks to the energy of the Catholic depu-

ties and senators the question of the absolutely necessary increase of the inadequate salary of the priests in the rural districts has not been allowed

Parliament and the Rural Clergy

to drop. Outside of a very few large centers, not one of these self-sacrificing and devoted priests receives a salary of \$200.00 a year. The question of granting them an increase was brought up in the Lower Chamber, on the vote for the Department of Grace and Justice, which includes Public Worship. One of the Catholic deputies, Montes Jovelar, so we are informed by the correspondent of the *Irish Catholic*, proposed an amendment that the salary of the country priests should be raised to \$240.00. The speaker pointed out that it was not merely that the actual salaries were "miserable and shameful," but that in addition there was the annual discount which amounts in certain years to no less than 40 per cent. The Government, while admitting the justice of the plea, excused itself from granting any increase at the present time, as this was a matter decided by the Concordat with the Papacy, and that therefore no change could be made without a mutual agreement between the two powers. Yet it is distinctly stated in the Concordat of 1851, that the salaries fixed were only a minimum, and should be increased as soon as the condition of the National Treasury would allow. The amendment was supported by all the leaders of the minorities, except those of the Left. Even these, so the well-informed correspondent of the Dublin journal says, admitted that as the State had undertaken by solemn contract to support religion, it was just that the clergy should get at least a decent living wage. On the amendment being put to the vote, there were 92 in favor and 125 against it. In one way, however, the result was considered a defeat for the Government, for it was felt that they owed their escape to the support of the Left.

The matter was brought up soon after in the Senate. The able and fearless Archbishop of Tarragona informally introduced the question. He declared that it was his intention to attack the position of the Government. The Prime Minister, Count Romanones, replied by the slurring remark that it was an attitude becoming "the cloth which the Archbishop wore." Not content with this, the Count proceeded to say that the Archbishop would do very much better by employing the zeal which he used against the Government, in the management of his diocese. On hearing these words there were general protests from all parts of the Senate, which the Archbishop referred to as being sufficient satisfaction for the insults of the Minister. At the following session, the matter was brought up in due form. The Cardinal-Primate, Archbishop of Toledo, asked the Government whether it was prepared to do justice in the case. To the surprise of everybody, the Minister of Grace and Justice replied in the affirmative. He declared that while the increase could not be granted in the ordinary estimate of his Department, the Government would put it in as an extra.

A Doggy Dialogue

DANIEL A. LORD, S. J.

THEY lay upon a rug that had once sunk beneath the knees of devout believers as their faces turned toward Mecca. She was a fat, lazy, fluffy, beribboned Chow, with eyes red and sore from overfeeding, and a temper that was as short as her ancestry was long. He was a bandy-legged, Boston terrier, whose appearance was as vicious as the brindle bull of which he was the feeble counterfeit and whose heart had the courage of a chicken. Their aristocratic noses rested languidly on their aristocratic paws, and their eyes blinked feebly in a labored effort to fight off sleep. From the room beyond came the silence of an auction bridge party—a silence that was the accompaniment of rapidly dealt cards and of eyelids raised swiftly.

"Beastly bore!" muttered the terrier in a growl.

"Dreadfully monotonous," whined the Chow; and, exhausted by the mental effort of sustained conversation, they lapsed again. Then the terrier lifted his eyelid languidly.

"What sport do you suppose those women find over a wretched little bundle of pictures?" he asked.

"I'm sure I haven't the energy to try to imagine," the Chow remarked. "In any case, my mistress is a mystery to me. I frankly don't understand her."

"Well," said the terrier, limping into an epigram, "it's a wise Chow that knows its own mistress."

"How clever," remarked the Chow, in precisely the same tone she had pronounced things dreadfully monotonous.

"I learned the trick from my mistress's husband; he rehearses one for each evening out. I go him one better; I think up two. But you were speaking of your mistress."

"Oh, yes. Aren't these humans dull creatures, by the way? Did you ever hear of a bench show for humans?"

The terrier gave an amused growl.

"Fancy any one going across the avenue to look at mere men and women! Now dogs are worth careful study. I've heard my mistress's husband say that she thinks a great deal more of me than she does of him. How grateful I am I live a dog's life!"

"Isn't it true? Really, I believe my mistress and I have only one interest in common."

"Have you that?" asked the terrier, in astonishment.

"Yes, we both detest children."

"Aren't they the mussy things?" the terrier agreed. "One of them wiped his sticky hands on my coat after my bath, and when my mistress slapped him, she had to send her gloves to the cleaner's."

"And yet, I've heard that there were once homes fairly overrun with them."

"Yes, homes—but not fashionable apartments."

"What's the difference between a home and a fashionable apartment?"

"Children!"

"Oh!"

Conversation lagged for a moment. The terrier finally broke the silence. The deep double wrinkle in his nose indicated tremendous depth of meditation.

"And yet, sometimes when we've been motoring in the park, I've noticed mothers with babies, and they've had the most peculiar expression on their faces. Really, it was decidedly pretty, and eh—unusual."

"Indeed?" murmured the Chow. "I've never noticed. A dog with two thousand years of ancestry in the best canine set of China cannot afford to show interest in the rabble in the parks."

The Boston terrier bristled slightly.

"Be good enough when you speak of ancestry to remember that I come from Boston where the word and the thing were invented."

Out of the corner of her eye, the Chow observed his rising indignation; and her voice was soothing when she spoke.

"That was a feeble jest," she apologized. "What ancestry can be placed with that of a dog whose pedigree was first registered in the log of the Mayflower? You were talking about these odd mothers in the park?"

The terrier looked mollified.

"Yes; and sometimes I've noticed them look at their babies there under the trees, and really the look in their eyes was astonishing. A bit lacking in artistic restraint, perhaps, but very attractive. Their faces were astonishingly vital and happy, and the calm look of proprietorship in their glance made their eyes very bright and very liquid, don't you know? And somehow there was an element in their smile that I have never noticed in my mistress's, a certain overflowing of themselves, as it were, a pouring of their own souls into the babies before them."

The terrier stopped and coughed awkwardly.

"I've rather botched that," he hemmed.

"On the contrary," complimented the Chow, "it was delicately sentimental. It sounded quite like an uplift lecturer, only sincere. But really you don't expect such a lack of fine reserve, of poise and cultivated restraint in those of education and birth like our mistresses."

"Perhaps not," assented the terrier, slowly. "But after all, it's a bit difficult to see what good reserve and poise and cultivation and education and birth are, if one doesn't pass them on. You and I owe our blue blood and blue ribbons to our ancestors who passed on their birth and education to us, as it were."

The Chow smiled pityingly.

"Don't jump so startlingly from humans to dogs. A dog feels naturally bound to do his duty. Besides, a dog is not obliged to play bridge, and dance till morning, and motor all summer, and flit all winter. He has time for the serious things of life. Although children are not merely serious things; they're deplorable nuisances."

"Yes," assented the terrier, "but I heard a desperately serious young chap say one day that children are the sustaining force of the social fabric."

"And the impeding force in any social frolic. Besides, not to be mercenary, it's a question between children and our berths. And really, I've no desire to sacrifice mine."

"Nor I!" agreed the terrier, and they were silent. Finally the Chow opened her red eyes wearily.

"I'm going to tell you a desperate secret. Promise you won't tell?"

"The confidence of a lady," said the terrier, drawing himself up, "is never violated by a dog of honor."

"Well, one day a lady picked me up and held me in her arms. I've heard my mistress laugh at her as very Victorian. Do you know what that means?"

"Strict views on morality and more than three children."

"Oh! And do you know, on her left side, I felt the strangest thing bumping, bumping, bumping. It was very delicious and very odd."

"Not at all," said the terrier, pedantically. "That is a heart; everyone has one."

"Ah," said the Chow, "that's just the point! Next time my mistress picked me up, I listened very attentively for that delightful bumping, and do you know, there wasn't a sound?"

"Really?"

"Really!"

In the room beyond, chairs were suddenly pushed back from the table and stiff gowns flicked into shape.

"By Jove!" meditated the terrier aloud, "I've never thought to notice my own mistress. I wonder— Here she comes. I'll listen this time, and if I wink one eye, she has that delicious something thumping; if both eyes, she hasn't."

Into the room came the "auctioneers." Two of them languidly lolled over to the rug.

"How stupid dear little Ching looks today," murmured the owner of the Chow.

"Billie is tired to death waiting," said the terrier's mistress, as she lifted him in her arms. "Do you know, I don't fancy he pays the slightest attention to his mistress. Isn't he sweet? Look, he's actually going to sleep in my arms."

For the sleepy Billie was languidly closing two weary eyes.

Despot and Demon

EBER COLE BYAM

THE American press which is acclaiming the administration of Salvador Alvarado in Yucatan as a most enlightened example of advanced statecraft, is either strangely blind to the facts, or else is deliberately endeavoring to further a propaganda in peculiar accord with its sympathies which appear to be altogether socialistic, or, to be more exact, anarchistic. We are told, with all seriousness, that this savior of the Yucatan worker (Salvador is the Spanish word for Saviour), has fixed a minimum wage; that he has established some 2,500 schools; that he has compelled the hemp planters, for their own good, of course, to sell their hemp to the Governor—ahem! Government, for a minimum sum, and that the subsequent proceeds of sale are divided among the aforesaid planters; that, most wonderful of all, this socialistic defender of human rights has turned the churches into schoolhouses and driven the "reactionary" clergy from the country.

No correspondent, not an avowed and well-known socialistic sympathizer, would be permitted to land in Yucatan, much less allowed to investigate the true condition of affairs. But in spite of all the clumsy endeavors of the "reforming" Governor, some of the truth has leaked out. The sickening details will never be known

in their entirety, and even many of those that are, or will be known, cannot, for obvious reasons, be published.

In the *Outlook* for December 13, 1916, Mr. Gregory Mason tells his readers that in 1916 the farmers of the United States paid \$4,000,000 more for their binding twine than in 1915. Mr. Mason should review his figures. But, whatever the addition may have been in 1916, it will be several times \$4,000,000 in 1917. The consumption of binding twine in the United States averages about 150,000 tons per year, and in normal times this was retailed for not more than 8c per pound. The philanthropic Governor of Yucatan is now holding the hemp for a price of 15c per pound; this will mean that the retail price of twine in the United States will be at least 18c per pound, or an advance of 10c per pound. Thus the American farmers will pay to Mr. Alvarado the respectable bonus of \$30,000,000. The *Outlook* would have the American farmer view this as a small contribution to the welfare of the farmers of Yucatan, which the American farmer can very well afford to pay. But is that true? To determine the truth let us consider a few details.

Mr. Mason declares that Alvarado enacted a minimum wage and an eight-hour law, and that he collects forced loans from the wealthy planters. The "minimum wage"

and "eight-hour law" are just as illusory as similar legislation elsewhere. The forced loans, however, are a serious and deadly reality. A single instance will suffice. Last summer, about the time of Mr. Mason's visit to Alvarado's Utopia, the doughty Governor sent out a call for the assembly in Merida of all the hemp-planters. He obligingly sent special trains, with military guards, to insure their safe arrival. When his unwilling guests had assembled, this apostle of Socialism picked out two gentlemen from the gathering who, as members of one of the best families in the peninsula, were pleasing victims for his socialistic spite. These two men had committed no greater fault than to have disagreed, with good reason, with the socialistic philosophy of Alvarado, and to have accumulated property by sober thrift and industry. Alvarado ordered them hanged to the wire clothesline in the courtyard of his headquarters. One of the victims protested that the wire was not sufficiently strong to bear his weight, and requested that he be suspended from one of the trees. But no, Alvarado would have none of it; to the clothesline his victim must be hanged, and to the clothesline he was hanged. But even as the unfortunate man had predicted, the line broke, and he dropped to the pavement of the court. In his torture, the victim begged that he be shot. Alvarado insisted that the clothesline must be used, and finally there they hanged the planter till he was dead. This done, Mr. Mason's favorite then informed the assembly that he wanted some millions of money, and that any hesitation would be met with the punishment with which they had just been entertained. Thus the "humane" Alvarado distributes the profits.

The *Outlook* tells us, with unction, that Alvarado has established the "eight-hour day," and a "minimum wage" of 60c per thousand leaves. Before the advent of the recent waves of "reform," the hemp laborers were paid from 50c to 75c per thousand leaves cut, or an average of 62½c; the rate depending upon the skill of the cutter. These laborers can cut as many as 3,500 leaves a day, but, as a rule, they are satisfied with 2,000, or even less; this permits them to cease work at noon, or at least by three o'clock. It has been customary for centuries in Mexico for the farm laborers to commence work at sunup and to quit work an hour before sundown, with a full hour at noon for rest. This regulation was established by a decree of Cortes shortly after the Conquest, and, in that latitude, means a day of approximately ten hours. Compare this to the hours of agricultural labor in the United States. The laborer in Yucatan has given him, rent free, a good house to live in, a house just such as he builds for himself and to which his ancestors have been accustomed for an untold number of years. He has likewise a field whereon he may, if he desires, raise more than sufficient for the sustenance of himself and his family. Because of his high wages, he has always preferred to purchase his corn from the plantation store, where it is sold to him at a reasonable rate; statements to the contrary notwithstanding.

Mr. Mason tells us that Alvarado has abolished "peonage." If Alvarado has really done this he has abolished the time-honored system of advancing wages, or *credit*, to the small farmer or farm laborer. Just where "advances of credit" leave off and "peonage" begins can perhaps best be explained by some of America's sapient Solons from the South. However that may be, the reader is assured that "peonage" in Mexico has been only a fraction as prevalent, and not even as onerous, as the system prevailing in the southern United States today, to the doubtful benefit of the negro, and the certain profit of his white "oppressor."

The expansive ideas which Alvarado possesses about democratic government and liberty are well illustrated by the proposals presented before the Constitutional Convention, sitting in Queretaro, by the delegation from Yucatan. The proposals are: 1. To compel the payment of rent for the use of all government buildings, used for religious purposes. As explaining the above, it may be said that all churches are held to be "public buildings." 2. To prohibit "auricular" confession. 3. That official commissions be appointed to administer the donations of the Faithful. In other words, no clergyman is to be allowed to receive a penny, and all payments for religious services or donations are to be made to the "commission" which will distribute the money as it sees fit. 4. That clergymen, of all denominations, be prohibited from owning real estate or negotiable paper. 5. That all clergymen be compelled to submit to the laws and regulations governing all professions. It has been customary to tax the professions in Mexico. The purpose of this proposal is obvious. 6. That the exercise of religious functions be limited exclusively to those that are Mexican-born, and that all others be given a definite date to leave the country. This puts an end to *all* missionary effort, and should be of interest to those active in that field. 7. That the exercise of sacerdotal functions be prohibited to those under fifty years of age.

Inasmuch as it has already been declared that no person connected in any manner with a religious organization will be permitted to teach in any primary school in Mexico, it will not be necessary to argue to any extent to convince the reader of the purpose of the Mexican revolutionists and the Mexican revolution. To teach the youth of Mexico, the teacher must deny belief in God. And this is the revolution which Mr. Wilson has declared over his own signature to be "right and just."

Alvarado's extreme solicitude for the submerged eighty-five per cent of his fatherland is aptly illustrated by his treatment of the Merida policemen. One day last summer Alvarado had occasion to remove some cases of kerosene from the Cathedral, which he is using as a warehouse. Incidentally, it may be mentioned that with the money squeezed by murder and other means from the residents of Yucatan, this evangelist of Socialism has purchased a large stock of various commodities, food-stuffs, wearing apparel, etc., and is selling them, at a good

profit, to the beneficiaries of his reforming zeal. In doing this, he deemed it well to prohibit, temporarily at least, the killing of beef, until the barreled variety in his warehouse has been sold. But to return to the Cathedral and the kerosene. Being for the moment without any laborers to perform the service of removal, Alvarado ordered the assembled squad of policemen to undertake the task. The policemen were ready enough to undertake the work but requested permission to change their tidy uniforms for other clothing that would suffer less from the dirty oil cases. This reasonable request aroused Alvarado's socialistic anger, and he peremptorily ordered those desiring to change their clothes to stand forth; some ten of them did so. Alvarado then informed them that he would make of them an example of discipline, and he hanged the ten to the trees in the city's main plaza, where their bodies remained until the next evening, when he graciously permitted their families to remove them for burial.

Such is the "revolution" in Mexico; such, the leaders. For nearly four years this "Socialist hell" has existed south of the Rio Grande, and the wonder why it should exist is exceeded only by curiosity about the punishment that God must have in store for those who are responsible for it.

Alvarado is one of those sinister products of the present Mexican revolution in which the most vile and vicious elements, forming but a small minority of the population, have been aided to rob and ruin the intelligent and cultured majority. The Carranza anarchy has been, is, and doubtless will continue to be a phantasmagoria of demoniacal fury, masked by a flimsy curtain of humanitarian phrases. Conceived in greed and criminal hate, its birth was made possible only through such sympathetic help from without, that with the fires of armed revolt and the seasoning of socialistic agitation, this monstrous protégé of a strong Government has brewed a witches' broth of anarchy from the spew of the Mexican frontier, in whose vapors may be read the fate of all those States that permit the spread within their limits of the venom of Socialism. In the ebullition of this devil's broth a part of the spume has splattered to the far shores of the Yucatan peninsula, and so we find Alvarado and his armed battalions working their fiendish purposes in a fair land.

If one attempts to determine what Socialism is, it will be found that there are just as many interpretations of its philosophy as there are individuals professing it. By the more sober, industrious and thrifty Saxon, it is conceived as an economic talisman which will equalize the distribution of wealth, and, incidentally, by some magic alchemy, reduce to a common level of honest endeavor all the heterogeneous elements of the social fabric, welding the wealthy and wise, the poor and the foolish, the honest toiler and the criminal waster into one class, possessing the wisdom of gods and the dispositions of angels, with the industry of the ant and the thrift of the honey-bee. To the Latin it is expected to afford an instrument, first,

of destruction of all the enemies of mankind in general, and then of each individual in particular, in which process there will occur some Midas-touch to turn the very stones to gold, whereby men will be relieved of the dire need of plebeian toil. To the Saxon Socialism is a fairy wand of pleasant magic; to the Latin a blazing torch of vengeance; in reality it is an *ignis fatuus*, leading its dupes into the poisonous slough of perdition.

Since March 4, 1913, the poison gas of this fatal heresy has spread from the American border southward over the various States of the Mexican Federation, where beneath its vapors have perished the multifarious industries of a prosperous people. The self-deluded American partisans of this calamitous snuffing-out of the torch of industry keep up a constant cry of excuses, in an endeavor to drown the shrieks of outraged women and the dry sobs of starving children, and, because of a hoped-for impossibility of learning the truth, these partisans are shouting loudly about the wonder-works in Yucatan of the high priest of I. W. W. Socialism, Señor "General" Don Salvador Alvarado.

Memory

MICHAEL MAHER, S. J., M.A., LIT.D.

UNLIKE imagination, memory has no enemies. Its value in all departments of life is so obvious that it is generally deemed to be one of the very few things of which we cannot have too much. The moralist, the logician, and the teacher are not disposed to view it with disfavor. Its practical importance, as well as its speculative interest, has made it a favorite subject of study from the earliest times, and although recent investigations have increased our knowledge on minor points, all the main truths regarding this faculty were familiar not only to the philosophers of the Middle Ages but to those of ancient Greece back to Aristotle and before his time.

Analysis shows that there are three distinct elements involved in any act of memory, retention, reproduction and recognition. First, in order that I may be able to remember a past experience, that experience must have been in some way stored or preserved within me. Retentiveness is thus a necessary condition of memory. Secondly, the conservation of a past experience would have no value unless it could be recalled. The proof that a past mental state has been preserved lies in the fact that it can be reproduced. Remembering a former act of knowledge involves resuscitating that act from a condition of oblivion. But retention and reproduction do not constitute the whole of an act of memory. For remembrance we must be able not only to retain and reproduce past cognitions, we must also be able to *recognize* that the present act is an image or representation of the past. Memory thus involves imagination, but implies in addition the power of identifying the present image with the

past experience. It may, therefore, be defined as the faculty of retaining, reproducing and recognizing past experiences.

If we observe carefully the course of any spontaneous train of thought, or still better, if we study what happens when we endeavor to recollect some past event, we shall notice that the current of awakened ideas does not proceed in a completely haphazard manner. Attention will reveal that the series of mental states which at first sight seemed to follow each other quite fortuitously are really connected by unobtrusive links and bonds of various kinds. These links were sorted out and reduced to three chief kinds by Aristotle, and clearly explained by St. Thomas in his commentaries on the Greek philosopher. They have been discussed under the title of the laws of mental association; and as such occupied very large space in English psychological literature during the nineteenth century.

Briefly enunciated they affirm that mental states tend to recall other states which have been connected with them in space or time—the law of contiguity; and also states related to them by likeness or contrariety—the laws of similarity and contrast. Thus a hearse suggests death, smoke suggests fire, and a name recalls the corresponding object because they have been conjoined in space or time in our past experience. A photograph reminds us of the original by similarity; whilst pairs of notions such as virtue and vice, hot and cold, rich and poor reciprocally suggest each other by contrast.

Association by contiguity in space or time is the most important and far-reaching form of suggestion. It applies to all acts of cognition whether sensuous or intellectual and also to feelings, emotions, volitions, and external movements. It is the main principle on which every system of education, moral, intellectual and physical is based. The process of learning to walk, to speak, to write, the understanding of language, and the cultivation of moral habits, all alike rest on the ultimate fact that if two ideas, or mental states, have been once conjoined in experience, the mind on the recurrence of the first tends to recall the second.

In addition to the above, three other subsidiary laws of memory are recognized by psychologists: the law of vividness—the more vivid the original impression, the more permanent will be its retention and the more facile its reproduction; the law of recentness—the shorter the time since the previous occurrence of the impression, the easier will be its recall; the law of repetition—the more frequently pairs of ideas have been conjoined, the stronger will be the bond between them. These general facts seem so familiar and so simple that we are almost surprised to find them dignified with the title of “psychological laws.” But such uniformities of experience are exactly what we mean by laws of nature; and when the schoolboy labors to learn by heart a piece of poetry, or a rule of grammar he either consciously or unconsciously applies these universal principles of mental life.

The most interesting philosophical question connected with memory is the problem of retention. How, where, in what manner are our cognitions retained? A common answer, and the only one possible to materialism, is that cognitions are preserved in the form of modifications of the brain and nervous system. It is asserted that not only every sensation and perception, but every idea of any kind is accompanied by a corresponding definite movement among the cells of the brain, which produces a particular modification in the cerebral substance. This, it is alleged, creates a disposition to the recurrence of a similar movement evoking a similar idea in the future.

Now it is highly probable that cerebral processes do accompany and condition in some general way our conscious states. But when the theory goes on to suppose, as it must for the materialist, that for each, even of the highest and most spiritual operations of the mind, and for each part of such operation, there is a corresponding, definite, physiological correlate, the hypothesis assumes a very conjectural character. If, for instance, we try to conceive what sort of movement, grouping or change, among the brain cells, could be the equivalent of the notions of “value,” or “justice,” or of an axiom of Euclid, or of a generalization in the differential calculus, or even of the humor in an extract from Lamb, or Oliver Wendell Holmes, we shall begin to realize what large demands are made on our powers of belief by the doctrine that each thought, and each phase of a thought, however delicate and subtle, is registered by some particular and precise neural tremor.

But even if this huge postulate on our faith were conceded, the physiological theory would still have failed to explain memory. The nodus of the problem remains untouched, the crux of memory for all materialistic and phenomenist theories of the soul, lies in the act of *recognition*. Even if some definite cerebral movement should accompany each particular mental act and leave a disposition in the brain to reproduce a similar movement with a similar mental act attached, that does not account for the whole of memory. A sensation, or an image, or a thought occurring today may be perfectly like one experienced a week or a month ago, and yet no more a remembrance of the former than a note struck on the piano today is a remembrance of the same note sounded a week ago. The difficulty to be explained is not the reproduction of a mental state *resembling* a former state, but the *identification* of that resemblance.

The problem of human memory is, how a man of fifty can remember, say, his First Communion day, or his first visit to an exhibition forty years ago, and can be quite certain both of the incident as a whole and of the agreement in many details between the representation now in his mind and the original perception. To account for such an act of recollection there is required in addition to the bodily organism, which undergoes incessant change, a permanent indivisible principle capable of being modified by its acts of knowledge and of retaining these modi-

fications in some form of habits or dispositions for the renewal of these acts, and also, in virtue of its own abiding identity, capable of recognizing such resuscitated acts as representations of the original experience. Granted such an abiding principle, and that is the scholastic conception of the human soul, then the per-

sistence of physiological impressions in the cellular tissue would render more intelligible some of the chief features of reproduction, but without such a real permanent mind the plastic properties of the brain are utterly unable to account for the most essential constituent of memory, the recognition of the past.

Women's Work in War Time

A. HILLIARD ATTERIDGE

THE latest war vote of the British House of Commons has raised the strength of the army to 5,000,000. This does not include the Colonial contingents and the large numbers enlisted for the navy, and in estimating the drain on the male population one must also take into account the number (not officially stated since January, 1916,) of men killed, missing or invalided out of the army. The total population of men of military age, that is from eighteen to forty-one, in the whole of the United Kingdom, is about 8,000,000. Obligatory service has not been extended to Ireland, but we may take it that in Great Britain every fit man of military age has, by this time, been either enlisted or marked for service, unless in those cases where special exemption has been given, on account of employment in such skilled occupations as engineering, shipbuilding and mining. The net result is that almost all the men under forty-one have been withdrawn from the industrial life of the country, and this at a time when thousands of factories, old and new, are working at high pressure to produce necessary supplies.

In order to fill the huge gaps women are being employed in enormous numbers. It is interesting to note that this extension of women's work began in the first months of the war, when the army was of comparatively small dimensions, and there was no pressing need for the replacement of men by women at home. The first impulse came from the aggressive suffragists, who seemed anxious to take the earliest opportunity of demonstrating their theory of equality, by showing that women could do anything that men could do. A women's "Volunteer Training Corps" was organized. The members carried no arms, but they adopted a semi-military costume, and their officers took military titles and wore the army badges of rank. What exactly they meant to do was at first not quite clear. Some of them took over a remount stable in the country and acted as women grooms and roughriders. Others did more useful work as drivers of motor cars, helping to convey the wounded to the hospitals, and later on some of these were taken on as drivers for army work at home.

In the first days of the war many thousands of women volunteered for very useful work in the voluntary aid detachments organized in connection with the

military hospitals. After a short course of training they acted as assistants to the skilled nurses, and many of them qualified as very efficient nurses. All were useful, and for months they have done hard work, at various times, in a way that does them the highest honor.

It was towards the end of the first year of the war that women began to crowd into the factories and munition works. Large numbers had already replaced men in office work of various kinds, and by this time tens of thousands are at work in the Government offices. This was an extension of a movement that had already begun before the war. What was new was the bringing of women into engineering works, shipyards, and factories of all kinds engaged on army supplies. I have explained in a previous article how so many women could be put to engineering work. As a rule they simply attend to automatic, or semi-automatic, machine tools, several of which were under the superintendence of a skilled workman who saw to their adjustment. But a good many women qualified for really skilled work on lathes and the like. It was noted at the outset that these women workers were much more ready to take up work on shells and explosives than, for instance, on tent- and bag-making, with a sewing-machine. The newer work had the merit in their eyes of being normally work for men, and as one employer put it, "they liked to be making something that would go off with a bang." Some of the work was of a kind that one would have thought women would have shrunk from. Handling of high-explosives and filling of shells is not only dangerous work, but unless careful precautions are taken, it has a bad effect on not only the health but also on the appearance of the workers. The explosive gives off fumes which are harmful if one breathes them, and which rapidly discolor the face and hands to a yellow tinge. It is the rule that those engaged in such work should wear respirators, but numbers of women neglect the precaution with unfortunate results to their health. Not men critics only, but women themselves, have remarked that with women workers in any new occupation the most difficult thing is to secure discipline. Mr. Harold Begbie, describing his impressions of a visit to Woolwich Arsenal tells for instance how the men handling explosives all wore respirators, while in the rooms where the women were working nearly all

neglected the precaution. Again in the men's department there was absolute silence and rigid attention to the work, while among the women there was continual talking, although silence was desired, in order to secure attention to the careful handling of dangerous material.

In many cases the women are receiving the same high rate of wages that men would earn in similar occupations. But this is far from being the rule. Even in the Government offices, the rate of pay for women is far below that of men and in many of the munition factories it is disgracefully low. In saying this, I am stating what is of public notoriety and has indeed been discussed in many of our newspapers. All the munition factories, now many thousands in number, are under Government control. But the contractors have been allowed to fix rates of wages which are often far too low, and the worker under the Munitions' Law cannot leave this badly paid work to go to another factory, and is further tied by the contractor who, without any warrant from the law, makes the women sign an agreement that they will not belong to any trades union. Even if they did, it would not greatly help them, for a strike in a controlled factory is itself a breach of the law. There are fuse and electric works where women have been taken on at a rate of 2d an hour (four cents). The week's work is fifty-two hours, so that the week's pay will be only 8s. 6d, or a little more than two dollars. In such factories, there is a prospect of a rise to threepence an hour, after some months of work. Of course a woman cannot live on this pay, and labor can be had at such poor rates, only where young women are able to live at home and use their earnings chiefly as pocket money.

In many cases the whole family is at work, the husband and the elder sons are either in the army, the Government paying a separation allowance to the family, or they are earning good money in a factory. The wife and the grown-up daughters are also working at munitions. Thus, with even a low rate of wages they are able to club together and do fairly well. But often the wage rate is high. There are many working households now earning in a month as much as they could have earned in a year in peace time, and unfortunately, spending it as rapidly as they earn it.

But the system has terrible drawbacks. In London in these short winter days, at thousands of homes the children are dismissed from school about four o'clock. For three hours, until about seven, when the mother comes home from the munition works, they wander about the dark streets. If they go home at once, there is neither food nor fire for them, and perhaps the house is shut up. When at last the mother arrives, there is a hurried meal and in many cases, they drift into the streets again. Efforts are being made to open play centers in school buildings and the like, where the children can be kept off the streets and given warmth and amusement. But efforts of this kind are only a part of the remedy.

The evil results will be felt long after the war. In the case of the young unmarried women, some of the results are very unfortunate. Now that they have begun to earn money of their own, they consider that they are under no one's control. They are frequently employed in some munition center, far from home and friends, and their evening are spent at a picture-palace or in a music-hall, or in "larking" about the darkened streets. One can easily imagine what the results are. They were discussed very frankly a few days ago at a meeting of the London Council of Public Morals, a voluntary association, in which all the churches are represented. One of the Catholic representatives, Monsignor Browne, the well-known educationalist of the Southwark diocese, spoke of the situation as lamentable, and added that we could see now some of the results of banishing the teaching of religion for many years from most of the public elementary schools.

Catholics and the Theater

ROMILLY THORNTON

SOME years ago, when the mutation theories of Hugo de Vries first became prominent, a paper was read before the English Club of Princeton University, in which an attempt was made to apply the new biological theory to the origin of literary forms, and especially to the rebirth of the dramatic principle in the Middle Ages. The author, one of the most distinguished scholars of our day, held the theory that the *determiner* for dialogue is found at the Catholic altar in the responses of the acolyte. This is a more *recherché* idea than the theory in bulk that the secular drama in its entirety is a development of the old mystery and morality plays. It is not, perhaps, an epoch-making discovery, this idea of a distinct mutation in a literary form occurring at a definite instant of time, but it repays consideration as reminding us, not merely of the origin of dialogue in modern spectacular performances, but also as furnishing us with a clue to the beginning of the modern dramatic technique of speech and action.

Apart from the unrehearsed events of life itself, there is probably nothing in the world today so dramatic as the Mass. Mohammedanism has one moment of appealing dramatic force, when the *muezzin* mounts his tower to call the faithful to prayer; but Christianity is filled with supreme instances. Every moment of the Mass has a mighty significance, every gesture a moving pathos. Many writers will write gloriously before their words will sway hearts like *Sursum corda* and *Hoc est enim Corpus meum*. It could hardly be otherwise when one considers that the life of Christ was the most dramatic ever lived upon earth, so dramatic indeed that dramatic art, in its present state of development, cannot even approximate an adequate expression of it. Painters have drawn ideal heads, and sculptors have modeled figures of the Good Shepherd in ways that satisfy the soul, but the greatest of all arts, the one to which poesy, music, sculpture and painting are handmaids, is still technically below the dignity of the greatest dramatic subjects. For the most part, we require of this art, on that account, that it shall leave some of the things that are nearest and dearest to our hearts severely alone, and when this fastidiousness, which has come to be considered a canon of good taste, is violated, as in the case of "The Servant in the House," we are wounded beyond measure. Not the play, perhaps, in that case, but the performance of it was inadequate; that was the beginning and the end of one's dissatisfaction with it.

From the Catholic standpoint, therefore, dramatic art is an art

that still falls short of its highest possibilities. Catholics, of course, do not require the representation of sacred subjects on the stage. Quite the contrary. But if it is the province of art to exhibit a condensation of all that is vital and significant to the human heart, there is something radically wrong when so much that is vital and significant cannot be even remotely considered in relation to the most plastic, the most living, the most human of all the arts. Catholics, if they phrased all they felt, would probably ask this art to return to its great antecedent, to learn at the altar a refinement of all its ways, some grace of bearing, precision of movement, beautiful speech and spiritual melody. There is no art of any kind without religion, and for dramatic art, it may well be, the altar is the technical inspiration still. Nowhere else will it discover so perfect a subordination of human means to a dramatic performance. These words, let it be understood, are used here in their high sense, although it is manifestly necessary to call some of them in from strange byways to fulfil their ancient functions.

Among Protestants in various parts of this country belated mental stragglers keep alive the embers of the Puritan hatred of the play, but there is no quarrel between the Catholic Church and the theater as such. Catholics, indeed, are incurable patrons of the stage, tolerant of its shortcomings and appreciative of its achievements to such a degree that their underlying attitude has perhaps been somewhat mistaken for a blind devotion to the play. But such need never be the case. The fact of having this noble drama of the Mass daily or at least weekly before his eyes gives the simplest Catholic a great advantage over his Protestant neighbor, a keener perception of dramatic values. It constitutes him, if he would only profit by it, the natural critic of the stage. In virtue of this advantage Catholics may come and go to the great proscenium with an open mind. They have true standards of excellence, they know what beautiful speech is, they can detect mental and physical awkwardness, and they are richly capable of feeling dissatisfied when esthetic and moral principles are violated. What a power for good this element, the Catholic element, will be in the great general audience at the playhouse, when it is fully committed to the condemnation of worthless plays and trifling actors and becomes the certain champion of every earnest representation of the beautiful and the true!

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

The Origin of Human Life

To the Editor of AMERICA:

A second critic in *AMERICA*, January 13, objects to my article on "The Origin of Human Life" because, if, as I said, St. Gregory of Nyssa proved that the human soul is in the embryo from the very beginning then St. Thomas, who "was familiar with the argument of St. Gregory," was guilty of "a degree of rashness that is inexcusable," when he went contrary to St. Gregory and followed Aristotle. The rashness here is on the part of the critic. Who told him that St. Thomas was familiar with the argument of St. Gregory? St. Thomas never even heard of St. Gregory's argument.

The critic also says, "It was science that rejected St. Gregory's proof as insufficient." More rashness. The science of St. Thomas's time knew no more of St. Gregory than my critic does. Aristotle's writings happened to be getting about western Europe when St. Thomas wrote, and his science was accepted although he had died about 700 years before St. Gregory did.

Again the critic says, "All the errors on scientific questions which Catholic moralists have made are traceable in the first

instance to the scientists themselves." That is an inexact statement. Some of the errors made by the old moralists in scientific subjects arose from the lack of knowledge on the part of the scientists; but I have followed the discussion of such subjects by Catholic moralists for the past twenty-five years and in that time *all* the errors, and they are many, made in scientific statements by Catholic moralists arose wholly from the ignorance of science on the part of the moralists themselves. I find that our living moralists are just as ready to meddle with science as scientists are to meddle with theology, and the meddling is as foolish on one side as on the other. Witness the discussion of vasectomy in the *Ecclesiastical Review*, as a single notable example.

Philadelphia.

AUSTIN O'MALLEY.

Poor Percy!

To the Editor of AMERICA:

An old New England gravestone that probably commemorated another Percy bears the inscription: "Few and evil were his days." Criticized, gossiped about, judged without mercy, Percy needs a friend. In spite of his name and wrist-watch, his confessor at old St. Joseph's, Willing's Alley, says he is a man, and a good one. Why then magnify the mistake of scented soap and pink-bordered handkerchiefs? Why exaggerate pranks around Huyler's and Wanamaker's? How often is not Percy seen in St. John's, opposite, where Julianne's crucifix was blessed. At Virginia White Sulphur he declined the famous mint-julep Southern hospitality concocts to perfection. Drinking is a blackball to the aviation corps to which he aspires.

Ever decrying harsh criticisms, Dr. Coakley, who diffuses sweetness and light among Pittsburg smokestacks, declares encouragement is the fructifying sun in which our virtues ripen. Percy, dear boy, here's one who has not forgotten what it is to be young, who believes in you. Though Dante called such as you frivolous gentry, I salute your priceless youth and bid you follow your own happy inspirations. You are the stuff that heroes are made of, witness your kindred, the gallant "Irish Guard." Gay, impetuous, extravagant, with the splendid martial instinct of the great Irish race, little now remains but pathetic wooden crosses above their generous hearts.

Full of hope and sunshine, high of heart and clean of hand, I count Percy quite worthy of winning Miss Julianne.

Philadelphia.

M. J.

A Coincidence

To the Editor of AMERICA:

When the recent charities "investigation" was at its height, the daily papers recounted lunches at the Women's City Club, and teas at the Della Robbia room of the Vanderbilt Hotel, interspersed with pleas for the "defenseless child," uttered by male and female "reformers," who were in the "reforming" business for a price. Today, the daily press seems strangely reminiscent of those other days. The Della Robbia room again opens its doors to the same "reformers," this time with a dinner to Mrs. Margaret Sanger, just prior to her court appearance. The Women's City Club again comes into the limelight, with a breakfast for Mrs. Sanger, followed by a procession of the birth-controllers and "charity experts" to hold the halo over Mrs. Sanger on her day in court. Once more, Miss Helen Todd, that tireless "defender" of "defenseless" children, waxes wroth. "It is an imposition," she wails, "that we birth-controllers and child experts and charity investigators, should be compelled to wait in court for hours 'before the birth-control case is called.'" Evidently, the lady expected a Della Robbia reception, such as the "experts" tendered Doherty and others in the not so distant past.

Scan the names of committees supporting and dining and championing the birth-controllers, and it is no difficult matter to imagine that the immortal roll of the "charities investigators" is repeated. Only the scene changes from the Bar Library to the Brooklyn court. The daily papers, of course, will not lay undue stress upon the fact that the birth-controllers were also active in the "charities investigation," and that, for the most part, the list consists of half-baked Socialists, parlor orators and professional "reformers."

The International Child Welfare League, for which Miss Helen Todd has labored, was loud in its cry for protection to the "defenseless child." The incorporation of the League shows its aims to be: "The development of wise parenthood; the propagation of eugenic principles and ideals; the promotion of moral education; the stringent enforcement of beneficent laws."

If we are to judge by the activity of Miss Todd among the birth-controllers, all these "reforms," particularly the "promotion of moral education," are to be brought about by birth-control. Just now the "reformers" are busy with plans to storm the legislature for laws to protect their pet "reforms," and the Catholic who remembers and who knows the inside history of the "charities investigation" had better be up and doing.

Meantime, how many of the Catholic professional women, members of the Women's City Club, will resign now that the club is in the business of giving breakfasts for Mrs. Sanger and others of her ilk? And how many Catholic society women, now contributors to the International Child Welfare League, will renew their contributions?

New York.

I. T. M.

Single Tax

To the Editor of AMERICA:

In his answer to Mr. John B. McGauran's communication in support of the single tax, Francis S. Betten, S.J., disposes admirably of Mr. McGauran's contention that the theory of Henry George is not in opposition to the teachings of Pope Leo's Encyclical *Rerum Novarum*. No more need be said upon that point. At the risk, however, of intruding upon the discussion may I add a word to the economic aspect of the discussion in answer to Mr. McGauran?

Mr. McGauran's first error lies in his statement that at the present time nobody can own absolutely a single square foot of land. This statement he makes because land is now subject to tax, to the law of eminent domain, to regulations against nuisances, etc. Mr. McGauran does not understand that the only practical definition of absolute ownership is "the sum-total of all the legal rights in a thing." How would Mr. McGauran collect his tax upon land values under the kind of absolute ownership he has in mind? As will appear, the very restrictions of which he complains are mild in comparison with the restrictions that would result under the single tax.

This is true because the single tax violates the fundamental economic proposition that the best tax is that which is least felt in its incidence. Taxes, in short, should drop as "the gentle rain from heaven." This condition cannot obtain under any system that does not endeavor, at least, to tax all wealth, economically speaking. Mr. McGauran, apparently, does not understand the economic definition of wealth when he speaks of "clothing, food, merchandise, personal property, houses, wealth." Properly speaking, wealth includes all realty and personalty of value, with a division of personalty into tangibles and intangibles. Any tax that does not purport to reach all of the above is economically unsound. It will never be a tax that will be the least felt. It ignores the approved economic doctrine that taxes should reach wealth in proportion to the ability of that wealth to pay taxes. This is exactly what the

single tax does not do. By the very nature of the single tax, all personalty, together with all improvements on land, is exempted from taxation. Statistics are unnecessary to show the relative proportion between realty and personalty. The average person can see the weakness and injustice of a tax that places the entire burden of taxation upon those who own only land. Such a tax would not permit even a poll tax. Whether this land is used or unused, whether bought for purposes of speculation or not, is not the real question. Here, also, is where Mr. McGauran has let his desire to saddle a greater share of the burden of taxation upon the "unearned increment" lead him astray to the extent of exempting outright all personalty and improvements on land.

That the present system is defective in many respects is no argument for the single tax which, upon its very face would result in more harm than arises from concealment of personalty by dishonest citizens. Perhaps Mr. McGauran's most serious error in the interest of clarity of thought is his failure to state the unit of application for his single tax. Is it Federal, or the State, or the city.

New York.

FRANCIS M. FALLON.

Questions Concerning Prohibition

To the Editor of AMERICA:

Concerning the letter on prohibition, printed in AMERICA for January 6, 1917, and signed W. U. F., in which the writer asserts his belief that the wine at the wedding-feast was unfermented, the following communication from a well-known rabbi in Los Angeles will doubtless prove interesting. It was published in the Los Angeles *Examiner*:

Editor "Examiner":

In a letter which appeared in the *Examiner* recently Rev. W. C. Rushing argues that the wine which Jesus is said to have made at the Jewish wedding in Cana was not fermented or intoxicating because, he says, "nothing fermented was used in any Jewish sacrament." Being myself a Jew, I respectfully invite the attention of Brother Rushing to the following points:

1. *Ya-yin*, the most common word for wine used in the Hebrew Bible, means the ordinarily matured, fermented wine, moderate use of which is commended and abuse strongly condemned. *Ya-yin* is to be given to those of a bitter heart that they may forget their misery. (Prov. xxi:4-7.) It maketh glad the heart of man. (Ps. civ:15.) It was used as a libation at the ceremonial sacrifices. (Num. xv:4-10.) To *ya-yin* was compared the joy of wisdom (Prov. ix:2-5), the divine message of the prophet (Isa. lv:1), and the purest love. (Song of Solomon i:2).

2. *Ya-yin*, fermented wine, being regarded as a symbol of joy, was used by Jews before and during the time of Jesus and has been used by us to this day at every religious ceremony, including that of marriage.

3. There is no doubt, therefore, that at the Jewish wedding in Cana, *ya-yin*, the popular beverage of Palestine, was used both ritually and socially. When the supply of wine ran out, according to John (ii:1-2), Jesus is reported to have generously turned water into what the Greek New Testament properly terms *oinos*, the equivalent of the Hebrew *ya-yin*, that is, fermented wine.

The painstaking genius, Mr. David W. Griffith, was evidently aware of the main facts when he introduced the episode of the wedding in Cana into his wonderful picture of "Intolerance."

ISIDORE MYERS (Rabbi).

The Jews have used wine in moderation for milleniums. Have they shown its evil effects? The Mohammedans are forbidden the use of fermented drinks. Are they vastly superior to the Jews? I believe that, if the subject were investigated, we should find that the Jews have been so trained in temperance by their dietary, which prescribes when, what and how much to drink, that they have remained sober. What about this way of solving the problem?

South Pasadena, Cal.

ANNA F. RUTH.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, JANUARY 27, 1917

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Published weekly by the America Press, New York.

President, RICHARD H. TIERNEY; Secretary, JOSEPH HUSSLEIN;
Treasurer, FRANCIS A. BREEN.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00

Address:

THE AMERICA PRESS, 59 East 83d Street, New York, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

Stamps should be sent for the return of rejected manuscripts.

Contributions to the Mission Literature Fund may be sent direct to AMERICA.

A Mission Literature Fund

IN the days when the United States had not yet made her little essay in imperialism, keen observers saw clearly that before long the vigorous commonwealth of the West would demand and be accorded an assured place among the first-class Powers of the world, but with all their clairvoyance they did not dream that the final step in the accomplishment of this development would be reached so quickly. Those who had the interests of the Christ at heart were foretelling, in the closing years of the last century, that the Providence of God had destined the Church in the United States to a greater share in the evangelization of the nations still sitting in the shadow of paganism, and that, as had been the case with the European nations, in the wake of American dominion, or at its side, would come the extension of the Kingdom of Christ.

The full maturity of the Government of the United States came by leaps and bounds, and the twentieth century had scarcely begun before it was recognized that the American Commonwealth had a right to a voice in the counsels of the nations. With that recognition came new responsibilities, commercial, financial, educational and religious. The Church had to bear her share in the new burdens. Hitherto it had been regarded as still in its minority. It was content to rest under the protection of the Propaganda. With the dawn of the century it assumed a greater importance in the eyes of ecclesiastical authorities, it ceased to be a missionary country and it began to look to internal and domestic resources, largely, if not exclusively, for its funds and its priesthood. At the same time the colonies were put under the care of

the American Hierarchy, and the clergy, both secular and religious, realized that on them rested a very serious responsibility for the faith and morals of the dusky peoples over whom floated the Stars and Stripes.

Naturally those who were interested in the Philippines were at first under the impression that they would have to learn Spanish; but they soon saw that this was a mistake, for almost over night the younger generations of Filipinos began to speak English, and as the neutral schools and the American Protestant missionary societies, which rapidly proved a serious menace to the faith of our new subjects, confined their activities to the English language, there arose a crying need for Catholic propaganda in the same tongue. So great a demand was there for English-speaking missionaries, that the Spaniards who for centuries had made the churches and schools resound to the accents of the sweet Spanish tongue came to the United States, in order to learn our language. For ten years and more missionaries in the Philippine Islands have been clamoring for Catholic literature in English.

Since the war began the same insistent appeal has been made from other parts of the world. Everywhere in the foreign missions, non-Catholics are disseminating anti-Catholic literature in English. There is only one practical way of counteracting their efforts, and that is by disseminating Catholic literature in the same language. Countless letters from every quarter of the globe are pouring into the offices of AMERICA, and all of them with the same piteous request, that Catholic literature in English be sent the missionary. The Editor of AMERICA has done his best to meet these demands, but his resources have proved utterly inadequate, and still the requests are multiplying. It is proposed therefore to start a "Mission Literature Fund." The reason is obvious: God wills it. Contributions, large and small, will be gratefully received. They may be sent to the AMERICA offices.

Another Costly Farce

THE Mexican-American Commission is at an end. From September till the middle of January it sat in luxurious hotels, in various cities, at the expense of the United States. And the result was nothing, except, if you please, that "the Mexicans got a better knowledge of the American viewpoint and the Americans came to understand Mexican conditions," a strange accomplishment in view of the host of agents, special agents and secret agents that have been trooping across the border these weary four years or more. Indeed, Americans had been led to believe that the silent scholar from the Northwest, who found a Papal Bull in an old edition of the "Encyclopedia Britannica," and used it, for a consideration, as thunder against the Catholic Church, had spoken the last word on Mexican religion, morals, wars, commerce, climate and so forth.

Howbeit, the Commission has been dissolved, and hereafter the President of the United States may use his discretion in dealing with our troublesome neighbor. That is all very fine. But what about Mexico? Shall it continue to rot in the lust and brigandage of a group of abandoned scoundrels to whom not even childhood is sacred, wantons who love Venus more than the commonest decencies and reticences? Must a nation give its life, and something more sacred besides, that a godless faction may be exalted and grow rich on spoils? So it seems. And Mexico's women and children, the while, turn sad, hungry eyes northward and wonder what they have done to merit so great a punishment. Meantime their land is riven by unleashed monsters, and even the face of the Father in Heaven is hidden from view.

The Punishment of Unbelief

THOUGH Sir Oliver Lodge's son Raymond was killed at Ypres in the fall of 1915, his father believes that he has communicated since then with the young man's spirit. The "proofs" of this uncanny correspondence are set forth by Sir Oliver in a recent book called "Raymond, or Life and Death," and now the readers of Sunday supplements are seriously discussing the "phenomena." After experiencing considerable difficulty in "getting" the proofs "across" from the "other side," a medium at last succeeded in bringing to the bereaved parents such soothing intelligence from Raymond as this:

My body's very similar to the one I had before. I pinch myself sometimes to see if it's real, and it is, but it doesn't seem to hurt as much as when I pinched the flesh body. The internal organs don't seem constituted on the same lines as before. They can't be quite the same. But to all appearances, and outwardly, they are the same as before. I can move somewhat more freely.

Though the assurance that the internal organs of the disembodied Raymond, at least to all appearances, are "constituted on the same lines as before" was no doubt a source of lasting comfort to his parents, it must have been a deeper consolation still for them to learn (of course, through the medium) that their son in spirit-land not only has "ears and eyes" but even "eyelashes and eyebrows," and incredible as it may seem, "he has got a new tooth in place of one he had—one that wasn't quite right." In subsequent communications Raymond told Sir Oliver and Lady Lodge that the denizens of the other side dwell in brick houses and have a highly economical way of manufacturing from the essence of the air whisky and cigars for the entertainment of late arrivals who are a little homesick.

That such absurdities as the foregoing should be seriously accepted by a modern Englishman of prominence indicates to what a pitiful state of credulity and superstition the cult of Spiritism leads its devotees. Those who reject the infallible teaching of Christ seem

to be punished by becoming the dupes of vulgar charlatans. The war, moreover, is reported to have given Spiritism a renewed vogue, for bereaved relatives who have practically discarded Christianity become the medium's easiest prey. When all is said, Catholicism will be found the only effective safeguard against the frauds and superstitions of Spiritism. For, as Father Keating well observes in the *January Month*:

No Church except the Catholic has any definite or consistent doctrine on the subject of dealing with the dead. She condemns the attempt as an unlawful endeavor to escape from the conditions of our probation, and as, at any rate, risking intercourse with evil spirits, God's enemies. She maintains that the old prohibition in Deuteronomy (xviii:10-11) "Neither let there be found among you anyone . . . that consulteth soothsayers, or observeth dreams and omens: neither let there be any wizard, nor charmer, nor anyone that consulteth pythonic spirits or fortune-tellers, or that seeketh the truth from the dead" (R.V. "or a necromancer") is still in full force, for these practices are sins against the First Commandment. She unhesitatingly proclaims that spiritistic phenomena properly so-called (not *i. e.*, thought-reading or hypnotic displays) are due either to fraud or to the action of evil spirits, whether devils or lost souls.

It is clear, therefore, that no Catholic may dabble in Spiritism.

The Governor of Kentucky

GOOD, old Kentucky is a jolly place famous for many things including blue-grass, moonshine whisky and lawless mountaineers who start a feud at the drop of a cap and finish a lynching in the twinkling of an eye.

Last week there was a disturbance in Murray of Calloway county, a smallish town of 2,000 folk, more or less, some white, some yellow and some black, as happens in Kentucky. A negro was accused of crime, and a mob threatened to lynch him and the circuit judge and the commonwealth's attorney, a bag mixed enough to satisfy the most ardent and bloodthirsty hunter. But in the event nobody was lynched, not even the black man, strange to say. But perhaps that is not so strange after all, for the Governor of the State is brave and dramatic. He heard of the row in Murray of Calloway county, S.S.E. of Paducah of blessed name, and boarded a special train, exclaiming: "I shall give the mob a chance to lynch the Governor of Kentucky first." He gave the chance, and the mob did not take advantage of it. Unarmed, yet he is a Kentuckian, unguarded, still he is Governor, he stood before the throng and said:

A little more than a year ago, I put my right hand upon the Bible and called God to witness that as Chief Magistrate of Kentucky and supporter of the law I would maintain its integrity. I have come here to plead with you to allow the law to take its orderly course, and to declare that I am here to uphold the law and to protect this court with my own body.

That is the reason why judge and attorney are still alive, the reason, too, why the criminal will be punished in an orderly, legal way, worthy of Kentucky.

The Governor of Kentucky has done himself proud and given a sadly needed lesson to a lawless age. His words are as a breeze from the sea, and may well be taken to heart by rulers and people alike. All need the spirit of Kentucky's Governor, but all will not acquire it, for he evidently believes that law is of God, and hence not a trifling thing to be flouted at will. But how few Americans believe even in God. There is the chief difficulty.

Mother of Men

AT no time in the age-long history of Catholic education has there been opened out such a splendid destiny for the Catholic college as it enjoys today. Behind it are the experience and the knowledge of centuries. Devotion and self-sacrifice have been its foundation stones and the science of eminent teachers has given luster to its halls. Wherever erected it has proved a beacon to cast abroad the wide-circling beams of truth, a rampart against the rising flood of doubt and atheism, a training school for the arena of life, the sturdy mother of sturdy men. If it is to continue to bring forth the same gallant offspring, it must sternly set its face against those tendencies in life that can lessen or in any way impair the strength of its sons.

Everywhere from sincere and thoughtful men rises a growing protest against the extravagance displayed in American life. Extravagance has affected the street, the store, the banquet hall, the theater, the home. It is beating loudly and imperiously at a thousand doors hitherto untouched, and the portals of the Catholic college have already heard the summons. Will extravagance gain an entrance there to begin its deadly work under the very shadow of the Cross which glitters on the dome and tells of other ideals and standards?

If it does, the work of the college will be sadly impaired. The Catholic college should be a school of restraint and self-control. While it should not be ruled by Puritanical standards condemned by reason and faith, and ill-suited to the buoyancy and the light-heartedness of youth, it must keep before the minds of its pupils the nobility of a simple, unostentatious, energetic life. If ever plain living and high thinking, the infallible mark of the genuine scholar, should be turned adrift in the world and have to look for a shelter, they should find it in the Catholic college, the home of the earnest toiler, the solid thinker, the doer of noble deeds. Where extravagance prevails, there lives a race of sybarites, callous and dull to everything but their own indulgence. So far such has not been the offspring of the Catholic college. The education that it has given in the past has produced the fairest fruits. In the midst of the tide of extravagance which threatens to flow into the quiet nooks of scholastic life, we have the right to ask that doors be secured against the menace so that a race of men may come forth from school ready for the battle of life.

The Socialist Nemesis

CONFUSION continues to be worse confounded in the Socialist camp. The expulsion of Bouck White for advocating, in common with other prominent party members, the reelection of President Wilson adds one more to the domestic broils and tragedies. There is a struggle between Socialist politicians and idealists, says this I. W. W. pastor and founder of the Church of the Social Revolution. Among the former he names men like Berger, Benson and Hilquit, while the latter are represented by radical literary leaders like William English Walling, Ernest Poole and Max Eastman. "The only thing left," he concludes, "is to form a new party, if the politicians insist on pulling us down to the level of the old parties."

For those who have judiciously viewed from without the various happenings within the Socialist party since its last general convention, one fact stands out prominently. It is that nothing matters greatly, provided the politicians are not crossed in their designs. But woe to him who thwarts them. There is no heresy of practical consequence except failure to answer the demands of political leaders or of political office-hunters and ward heelers. If this, in Bouck White's picturesque language, is getting down to the level of the old parties, there is little hope for Socialism.

One of the resolutions passed in the last convention, to dazzle the eyes of the world with the righteousness of the Socialist cause, was the threat of expulsion held out to all those who would advocate sabotage or violence. Since that time prominent Socialist leaders have not hesitated to uphold the I. W. W. program, and even to signalize themselves in its propaganda, yet not one has ever been thrust out of the party. Its members have openly alluded from the first to the meaninglessness of this resolution passed by a two-thirds vote. Bouck White is not the least conspicuous instance. His anarchistic doctrines met with no opposition. It was only when he disturbed the political coterie in power that a swift Nemesis overtook him. How many Socialist mayors have been excommunicated in recent years for daring to think of the common good rather than of the party politics! Yet no member, even the humblest, was ever expelled for advocating any theory, not excluding the extremest anarchy.

Eugene V. Debs, whose own personal tendencies are strongly tinged with the spirit of the I. W. W., and whose congenial fellowship has been with the latter, telegraphed his regrets at the expulsion of the Socialistic pastor. "Debs is with us in spirit," remarked Bouck White. Though himself a politician, Debs has been less base than others in canvassing votes, and in carrying on a deceptive campaign for this purpose. He has even lashed the more sordid element within the party and has consequently found small favor with many of its politicians who dared not oppose him openly.

Literature

THE POETRY OF THE SPIRIT

AMONG the ninety or more poems which that discerning critic, William Stanley Braithwaite, has found worthy of a place in his "Anthology of Magazine Verse for 1916" (Gomme) there is a highly gratifying predominance of the spiritual note. Though the singers of social and religious revolt, and the heralds of the new paganism are well represented in the volume, nevertheless both for their number and their quality the lyrics that proclaim the deathless beauty of the soul's faith and love and purity are those that give the anthology its generally praiseworthy character. Regarding the causes of this improvement in our magazine verse, the editor remarks in his excellent introduction: "I believe that inscrutably and mysteriously the forces which a generation have been preparing for the present European war, have also by an unusual combination of spiritual circumstances brought about the renaissance of poetry in both England and America."

At the beginning of 1916 Mr. Braithwaite found the verse-writers divided into four well-defined groups: the traditionalists, the social-revolutionists, the imagists and the radicals. The fourth group, however, has now practically disappeared, and much that sounded false in the work of the other new schools has been eliminated. The innovators' influence can be discerned, however, in the conservatives' verse, "Strength, independence and more daring execution have resulted from contact with the new forces." "A freer movement has taken place throughout our poetry."

Though space will not permit the reviewer to quote from or name all the lyrics in this anthology that he finds marked by the presence of the spiritual note, enough poems will be cited to give readers an adequate idea of the book's value. Not long after Helen Coale Crew's "A Grace Before Reading," which has already been quoted in AMERICA, comes William Alexander Percy's "A Little Page's Song," a fine "thirteenth-century" lyric. Next follows Karle Wilson Baker's exquisite poem, "Good Company," the first line of which runs: "Today I have grown taller from walking with the trees." It has also been approvingly quoted in these columns. Many readers of the anthology will like John Russell McCarthy's stanzas on "June," in which he sings of

"The solemn, priestly bumble-bee,
That marries rose to rose."

Richard Le Gallienne's "The Eternal Play" is a graceful and musical unfolding of an old thought, William Rose Benét's "The Horse Thief," notwithstanding its unpromising title, is full of fine poetry, and Ruth Comfort Mitchell's "Saint John of Nepomuc" is one of the best poems in the book. A young American freshman is "doing" Prague, and after giving in characteristic language the proper setting for the martyrdom of the saint of the confessional, the supposed author tells how he "got the thing":

He saw the startled courtiers, straining their ears;
He saw the white queen swaying, striving to stand;
He saw the soldiers tensely gripping their spears,
Waiting the king's command:
He heard a small page drawing a sobbing breath;
He heard a bird's call, poignant and sweet and low;
He heard the rush of the river, spelling death,
Mocking him, down below.
But he only said, "My Liege,
To my honor you lay siege,
And that fortress you can never overthrow."

He thought of how he had led them, all the years;
He thought of how he had served them, death and birth;

He thought of healing their hates, stilling their fears. . . .
Humbly, he weighed his worth.
He knew he was leaving them, far from the goal;
He knew, with a deep joy, it was safe . . . and wise.
He knew that now the pale queen's pitiful soul
Would awake, and arise.
And he only said, "My king,
Every argument you bring
Merely sets my duty forth in sterner guise."

This same poet's lines on "Revelation" likewise contain a deep spiritual truth, and Brian Hooker's sonnet "Riverside" is a merciless indictment of

The Giant of our modern faith; whereby
Ourselves, grown wiser than the gods of old,
Poison the western wind with alchemy,
And write with lightning on the midnight sky
The golden legend of his lust for gold.

And Conrad Aiken in "Miracles" paints a picture and draws a lesson we could ill spare. He writes:

In a clear dusk like this
Mary climbed up the hill to seek her son,
To lower him down from the cross, and kiss
The mauve wounds, every one.

Men with wings
In the dusk walked softly after her.
She did not see them, but may have felt
The winnowed air around her stir.
She did not see them, but may have known
Why her son's body was light as a little stone.
She may have guessed that other hands were there
Moving the watchful air.

Now, unless persuaded by searching music
Which suddenly opens the portals of the mind,
We guess no angels,
And are content to be blind.
Let us blow silver horns in the twilight.
And lift our hearts to the yellow star in the green.
To find, perhaps, if while the dew is rising,
Clear things may not be seen.

Even Edgar Lee Masters rises above himself when he has "Simon Surnamed Peter" as his theme, and Amelia Josephine Burr in the following lines from "Poppies" well expresses a consoling truth:

What would be Heaven for you? It comforts me
To picture you with leisure and with strength
To bring to life at length
Your dreams of beauty—all your soul set free
From the mean goading of necessity,
And from the bodily pain
You bore so bravely, like a galling chain
That heavy grew and heavier, each day.
When death struck these away
I knew the magnitude of your release
By your high look of peace.
God knows I had no lack of tears, but they
Were not for you. My sorrow was my own.

Mr. Braithwaite has also placed in his collection some admirable poems inspired by the present war. Charlotte Holmes Crawford in "Vive La France!" beautifully depicts a French woman's spiritual exaltation, and two of the finest poems in the volume are without question George Edward Woodberry's "Edith Cavell," of whom he sings:

O gentle hands that soothed the soldier's brow,
And knew no service save of Christ the Lord!
Thy country now is all humanity!
How like a flower thy womanhood doth show
In the harsh scything of the German sword,
And beautifies the world that saw it die!

and "Picquart" to whom are addressed the lines:

Picquart, no brighter name on times to be
Thy country raises, nor all Europe vaunts
Thou star of honor on the breast of France.

Among the other poems that deserve mention are John Gould Fletcher's "Lincoln," Father Charles L. O'Donnell's "Forgiveness," Alan Seeger's "America in France," and Louis V. Ledoux's "We Who Were Lovers of Life" with its fine lyric movement. But Christian readers of the anthology will regret the intrusion into its pages of Louis Untermeyer's blasphemous "Eve Speaks," the shameless reflections in Mary Aldis's "The Sisters," and the ribaldry and irreverence in James Oppenheim's "Laughter." There appears to be too much of Amy Lowell in the book, but it is a relief to find one of her pieces printed like prose. This "cinquain,"

These be
Three silent things:
The falling snow . . . the hour
Before the dawn . . . the mouth of one
Just dead

by the late Adelaide Cropsey is a good example of a "radical's" work, and Nancy Byrd Turner's clever satire, "Twelve Good Men and True," shows how poetry can be used to promote the anti-death-penalty propaganda. But for the most part it is poetry of the spirit that Mr. Braithwaite has gathered into his book, and he has made his selections, as a rule, with such admirable judgment that this attractively bound and printed "Anthology of Magazine Verse for 1916" is a volume that all true lovers of poetry will enjoy reading.

WALTER DWIGHT, S.J.

REVIEWS

The Institution of the Archpriest Blackwell. A Study of the Transition from Paternal to Constitutional and Local Church Government Among the English Catholics, 1595-1602. By JOHN HUNGERFORD POLLEN, S.J. New York: Longmans, Green & Co. \$1.75.

The gravest danger to the Church is not from the persecutions which attack her from without, but from the dissensions which assail her from within. In the interesting and scholarly account which this distinguished Jesuit historian has written of the "Appellant" controversy which so long disturbed the English Catholics during the last years of the reign of Elizabeth, we can fully realize the truth of this statement. After the death of Cardinal Allen in 1594, the English clergy were without an immediate superior and without organization. There was talk at one time of creating Father Persons cardinal, but no further steps were taken in the matter. He was ordered, however, to draw up a scheme of government for the English clergy. He seems at first to have thought of having an archbishop in Flanders and a bishop in England. Instead, an archpriest, George Blackwell, was appointed in England with several assistants, with "prefects" of the mission in Spain and Rome, while in Flanders the Nuncio was to act as the vice-gerent of a cardinal-protector in Rome, and to have supreme jurisdiction. Disputes, the origin of which has been admirably told by Father Pollen in his chapter on the "Stirs of Wisbech," were then disturbing the English Church. Blackwell, in spite of many good qualities, was not the man to conciliate the rival parties. A first appeal against him was carried to Rome, but decided in his favor. The archpriest seems to have made bad use of his victory. And the Jesuit historian does not hesitate to say that Father Persons was both misinformed and imprudent in his dealings with the opponents of the archpriest. A second appeal, supported on both sides by a "battle of books," was brought to Rome against Blackwell. Clement VIII. finally maintained the archpriest's authority, but justified the grounds of the appeal, so that it might be said that the appellants won on "points." But the Pope annulled the instruction formerly given to Blackwell which

bade him seek the advice of the Jesuit superior in matters of grave moment.

Such is the story unfolded in this volume. It is an interesting historical and human document. It is told impartially, without fear or favor. If it shows the weaknesses and the mistakes of great and good men, it also testifies to the courage and the faith of a persecuted Church, and to the Providence ever watching over its needs. Comparatively short as the book is, it gives us lifelike sketches of the actors of the drama and leaves us with quite definite conceptions of the characters of such men as Persons, and his brother Jesuit, Father William Weston, of Christopher Bagshawe, of Mush and Colleton and of that strange and puzzling character, Dr. Cecil. Every page of Father Pollen's work throws new light on the trials and the triumphs of the persecuted Catholics of England.

J. C. R.

National Cyclopaedia of American Biography. Vol. XV. New York: James T. White & Co. \$10.00.

This publication has been in use as a reference authority for a number of years, and has been found of special service to those in search of information concerning contemporary personages and events, a department of knowledge often most difficult of access in immediate necessity. In its classifications the current volume is brought down to 1916 and includes many biographies among American officials of all kinds. A summary of the character of each and of the principal event coincident with his career is attempted in these compilations. To complete the records nearly one hundred new biographies of members of the Catholic Hierarchy have been added to those in previous volumes. It is a notable example of the mutability of human affairs that, notwithstanding the very brief period that has passed since the printer closed the pages of this book, there have been a number of changes made by death and otherwise in the ranks of the American Hierarchy. There are only five prelates now living who attended the Third Plenary Council of Baltimore in 1884: Cardinal Gibbons, Archbishops Ireland and Keane and Bishops Chatard and Gallagher; the other seventy-eight have passed to their reward. Cardinal O'Connell, Archbishops Prendergast, Keane, Hanna, Mundelein, Pitaval and Riordan are given special prominence among the biographies of this volume.

T. F. M.

A Political and Social History of Modern Europe. Vol. I, 1500-1815. \$2.00. Vol. II, 1815-1915. \$2.25. By CARLTON J. H. HAYES, Associate Professor of History in Columbia University. New York: The Macmillan Co.

The good King Alfred was undoubtedly the first gentleman of his age, yet if he ate with his fingers, who shall blame him? There were no forks in those days, as Scott reminds us, when detailing the hospitality of the Clerk of Copmanhurst. Professor Carlton is too good a historian to impeach King Alfred of a breach of etiquette. He strives to reconstruct the period which he describes; to know its glories as well as its follies, and in his estimate to be guided by neither; to judge men and institutions not without reference to their purpose and environment. It is the task of the philosophical historian to assess the past in the light of the present, but no part of his duty to condemn the great figures of history because they lacked the power to see several centuries into the future. Today it is easy to point out the error of the belief of Philip of Spain that the harried Catholics of England would make common cause with him against Elizabeth. But Philip lived in the sixteenth, not the twentieth century. Considering the project through Philip's eyes, and perhaps through the eyes of most of contemporary Europe as well, the Armada set sail with reasonable hopes of success. We now know upon what folly those hopes were founded. But if Philip was not a prophet, neither was he a fool. Perhaps he can be

rated as a badly advised monarch, of something more than ordinary ability. Professor Carlton aims to let his readers know, not merely how the project appears to the Columbia professor of history, but first of all, how it appeared to Philip of Spain in the last quarter of the sixteenth century. That is sympathetic history.

That the author has always succeeded in establishing this sympathetic mood can hardly be claimed, but that its attainment is his constant aim, is clear. To write a synthesis of the political and social history of Europe during the last four centuries is a work of tremendous difficulty. The field is vast, and these volumes leave the impression that no one topic has been treated with satisfactory fullness. However, the bibliographies are of unusual excellence, and the treatment is stimulating. To the discriminating student who swears by the words of no master, the present work may be recommended. The student of youthful mentality, whether college senior or Ph.D., will hardly find them profitable. It is no gain to summon the genie from his bottle, if you cannot charm him back again, and it is better to be sure about a few facts of history than, under the influence of unfamiliar historical methods, to doubt of all.

P. L. B.

The Rise of Ecclesiastical Control in Quebec. By WALTER ALEXANDER RIDDELL. New York: Columbia University. \$1.75.

This monograph is No. 1, Vol. 74, of "Studies in History, Economics, and Public Law," edited by the Faculty of Political Science of Columbia University. The author is Director of Social Surveys for the Methodist and Presbyterian Churches in Canada. His bias is strongly Protestant. Facing the fact of the failure of Protestant churches to get any hold in the Province of Quebec, he inquires into the cause of this failure. That cause, he finds, is ecclesiastical control.

The first part of the study is devoted to the religious, social, and racial facts that were factors in the solidarity of the Province. The second part takes up the history of the relations between Church and State during both the French and the British régimes.

We Catholics look with pride at the solidarity of the French population of the Province of Quebec. When Great Britain took over the control of Canada, the Bishops had a perfect right to do their level best to educate their flock. The fact that the British Government yielded education to the control of the Hierarchy, clergy and people of the Catholic Church, shows only that the British colonial policy in Canada was a striking contrast to the British fair-play policy in Ireland. There the so-called Irish Church had, at the time of its disestablishment by Gladstone in 1868, an enormous property worth more than \$75,000,000; and, even after disestablishment, the yearly income of this church was \$3,500,000.

Dr. Riddell's monograph is very useful for the many documents that it provides. The bigotry of some of the witnesses is clear. For instance, the worth of the testimony of Hugh Finlay may be estimated by his statement that "It is a favorite tenet with the Roman Catholic priests, that ignorance is the mother of devotion" (p.89). Dr. Riddell makes no attempt to tell the whole truth; else he would not be reticent in regard to this slur. There are plenty of documents to show that there were, in Canada, at least a few priests who were exceptions to this charge of breeding devotion by stocking the yards with ignorance. Another instance of reticence has to do with Bishop Briand's warning of his flock against the Bostonians (p. 159). Dr. Riddell speaks of it as "the hatred of the 'Romans' for the 'Bostonians'." He should have hinted at the cause of the warning, the murder of Father Râle, S.J., by the Bostonians, in 1724, and a few other facts indicative of the hostility of the Bostonians to the Catholic Church.

W. F. D.

BOOKS AND AUTHORS

"Canada's Language Controversy," the first article in the *Catholic Mind* for January 22, gives the official English translation of the Holy Father's letter to the Canadian Bishops in which he urges them to settle peacefully the question that has long been agitating the Catholics of the Dominion. The second paper in the number is Father John J. Ford's excellent address on "Education and Character," in which he shows how the Church gives her children a thorough training in sound morals. Then follows the notable speech Cardinal Farley recently delivered at the Catholic Foundling Asylum, New York, on "The Church's Charities." The issue ends with Father Blakeley's convincing paper entitled "Christ in the School."

Owen Wister, in his preface to Henry Dwight Sedgwick's "An Apology for Old Maids and Other Essays" (Macmillan, \$1.50) offers "thanks to our American essayists for saving our face," and wonders why "our American essayists are on the whole so good and our American novelists are on the whole so bad." Whether the present volume, well written though it is, deserves all the praise Mr. Wister gives it, may well be doubted. If all the papers were equal in quality to the author's graceful "Apology for Old Maids" his book could be commended, but many of Mr. Sedgwick's reflections on "The Religion of the Past," and on "A Forsaken God," for instance, are far from being orthodox. "The Classics Again" is a good defense of the old masters of literature.

"The Agony Column" (Bobbs-Merrill, \$1.25) is a modified detective story, told by Mr. Earl Derr Bigger in an entertaining way. A would-be suitor fabricates horrors to engage the interest of an American girl, whom he admires and desires to meet, but who has put him to the test of showing her why he should be granted the privilege. He wins his spurs, attains his wish, and the tale ends with a promise of felicity to both the young people concerned.—"Philosophy, an Autobiographical Fragment" (Longman's, \$1.25), by Henrie Waste, is an American woman's dull story of how she won a doctor's degree and a Jewish husband at a German university.—The first two of the dozen stories in "God's Fairy Tales" (Herder, \$1.10), Enid M. Dennis's "stories of the supernatural in everyday life," are the best. "Christopher" is the account of a triple conversion wrought by the Holy Eucharist and "A Royal Maundy" is the story of a miraculous cure by the same means. "Three Wise Men" is cleverly narrated, and all the stories are above the average in quality.

Every Catholic interested in social work should give a cordial welcome to the *Catholic Charities Review*, a monthly that has just made its bow to the public. On the cover is the appropriate motto *Caritas Patiens* and the matter in the magazine's thirty-two pages is arranged under the captions: Editorials, Principles and Methods, Social Questions, Societies and Institutions, the St. Vincent de Paul Society, and Communications. The more notable articles in the number are "The Postulates of Sociology," and "The New York Charities Controversy." In the first, the Rev. H. S. Spalding, S.J., points out that non-Catholic sociologists as a rule assume that "Man is but a highly developed animal," and "has nothing of the spiritual in his nature," while "Christ, the greatest of social workers, was but man." The Catholic postulates are of course quite the contrary. "V. T." then calmly reviews the history of the attacks on New York's Catholic charitable institutions and gives a clear account of the controversy's present state. The perusal of the article is earnestly recommended to those

Catholics who do not yet realize the gravity of the issues involved, for the movement started in New York is inspired by "the spirit of secularization, today attacking charity, tomorrow education, and the day following the Church itself." The *Catholic Charities Review* is under the able editorship of the Rev. John A. Ryan, D.D., and is published at the Catholic University, Washington, the subscription price being \$1.00 a year.

In "A Century of Scientific Thought and Other Essays" (Burns & Oates, 4s.), Sir Bertram Windle, the distinguished President of University College, Cork, has gathered together eleven occasional papers which deal for the most part with different phases of evolutionary theories, a subject on which the author is thoroughly at home. Though the whole book is instructive and interesting, yet there are three chapters that claim special attention, namely, "Weismann and the Germ Plasm Theory," "The Human Skull," and "The Earliest Men." In discussing these subjects Sir Bertram shows a range of reading and a power of calm, incisive analysis that will go far to promote his already great reputation. The book is recommended to all educated Catholics, not only to students of philosophy, but to those men and women of the world who are so often called upon to explain the Catholic viewpoint on such vital questions as the origin of man.

The third edition of "Webster's Collegiate Dictionary" (G. & C. Merriam, Springfield, Mass., \$3.50) is a remarkably comprehensive and handy reference-book. Packed into its 1248 thin, clearly-printed pages is a vocabulary of more than 100,000 words and phrases besides 1,700 illustrations. Among the supplementary departments are a Scottish glossary, a rhyming dictionary, a gazetteer, a list of foreign words, and rules for punctuation. The spelling is simplified and modernized, so that *center*, *color* and *traveling*, for instance, are preferred to their older forms, and space is found for the derivation of words and for their synonyms. The book measures 8 $\frac{3}{8}$ by 6 inches, weighs 2 $\frac{1}{2}$ pounds, and has a thumb-index. Children who are being taught the use of the dictionary could well be given one of these.

Mr. William Watson in his excellent essay on "Pencraft, a Plea for the Older Ways" (Lane, \$1.00), broadly divides all literature into three orders: the cantative, the scriptive and the loquitive. The example he gives of the first is King David's elegy on Saul and Jonathan; of the second, this "little miracle of pencraft" from Landor: "He [Dante] had that splenetic temper which seems to grudge brightness to the flames of hell; to delight in deepening its gloom, in multiplying its miseries, in accumulating weight upon oppression, and building labyrinths about perplexity"; and as an example of a loquitive author Mr. Watson cites Andrew Lang, "whose tone and manner, deliberately and by choice, are the tone and manner of talk." Against those ultra-moderns "who treat the language of literature as something to be apologized for" he then inveighs with vigor and ability, and ends with an earnest appeal to his readers to cultivate a keener appreciation for the masterpieces of "the strictly and fundamentally scriptive, the special province, nursery and natural home of the pen." Owing to its literary and stylistic excellencies, "Pencraft" is an admirable piece of work.

"AE (George W. Russell), A Study of a Man and a Nation," by Darrell Figgis (Dodd, Mead, \$1.00) was written presumably for the circle of acquaintances who already regard with reverence that name and those initials. To such no doubt the book will have a special value, as a standing remembrance of the man and his opinions. No one however would gain a first acquaintance with AE from the merely accidental references to the facts of his life contained in these pages, much less enroll himself

as his disciple and admirer. He was a poet of clear and penetrating vision, on Mr. Figgis' frequent assurances, though the proofs adduced are not convincing. No more is the tame remonstrance against Mr. Rudyard Kipling's diatribe against the Ulster Unionists, offered as a specimen of AE's prose style. AE was not a Catholic. He chafed under the "convention of faith"; he admired the "Idealism of Paganism"; he was a friend of labor. The broad sub-title of the book "A Study of a Man and a Nation" offers a strong temptation for independent discussion of all these phases of AE's life, a temptation which his biographer has not been able to resist. Mr. Figgis gains prominence, but the figure of AE is dwarfed thereby, as also the series, in which he is given a place, of "Irishmen Today."

"A Spiritual Pilgrimage" (Appleton, \$2.00) is the apologia of the distinguished Mr. R. J. Campbell, one time pastor of the City Temple, London, now an Anglican minister attached to St. Philip's Cathedral, Birmingham. Like all autobiographies of souls, the book is interesting, but it cannot be pronounced valuable. It is full of strange whimsicalities and inconsistencies and is marked by a spirit of compromise from which no good can eventuate. Apparently the author is still a monist and though he considers the Anglican Church nearer to Christ's ideal than is the Catholic Church, yet he pronounces the former "full of anomalies" and proceeds to tell Nonconformists that "there is more individual freedom even now within the Church of England than in any Nonconformist denomination of my acquaintance, both for laity and clergy." Further, he urges Dissenters not to fear episcopacy; it "might be a modified Presbyterianism—indeed has been more than once in our rough island story." Apparently in Mr. Campbell's mind nothing matters as long as a man called a bishop "lays on hands." Yet the Anglican Church is the church of Augustine and Colman, whereas the Catholic Church is a late importation into England! The book is peculiarly Anglican, full of theories that lack not only the breath of God but also elementary logic.

Dr. Arthur Mayer Wolfson has written a summary called "Ancient Civilization: an Introduction to Modern History" (American Book Co., \$0.60) for the pupils of the first and second year of high school who can devote only a brief period to the study of ancient history. Throughout the book's hundred pages the child reader is always kept in view and so the presentation is clear and in language that the child can understand. Scenes from ancient civilization are made to live again for the child by the graphic description of the author and even the illustrations are chosen because of their appeal to the youthful mind. In a book otherwise so fair it is regrettable to read: "The first men who lived on earth were little better than wild beasts." Genesis gives us a more inspiring and consoling picture of the first man and it is withal truer history. Fault must also be found with the purely natural character given to Christ and Christianity. To describe the effects of Christianity on the world, as the author does, and at the same time to prescind from the Divinity of Christ, is to assign an effect out of all proportion to the cause producing it.—"Socializing the Child; a Guide to the Teaching of History in the Primary Grades" (Silver, Burdett), by Sarah A. Dynes is a clear and interesting psychological analysis of the child-mind with practical suggestions to teachers of history in the lower grades. Such fundamental pedagogical principles as the necessity of individual attention for a correct and sympathetic understanding of each child, the importance of clear precepts for the proper development of the imagination and the powers of observation and the concrete imagery that is required for this end are evidently drawn from wide and successful experience as a teacher.

EDUCATION

The Monastic Schools

AT the end of the fifth century, the fabric of the old Roman civilization had crumbled before the onrush of barbarism. Roman letters and arts, the pride of centuries of culture and power had disappeared. But over the deluge of swirling waters, a bow of promise spanned the skies. The Ark of the Church, carrying within its hallowed womb the hopes of the future, and the sturdy men who were to recreate a ruined world had weathered the storm and rode triumphant over the flood. Over the very fields where the war horses of Attila had charged the last of the Roman legions, the hands of a few white-haired monks and priests were lifting the Cross. A Divine power went forth from the sacred symbol. Drawn to the feet of the strange Being who hung upon its outstretched arms, the Alani, the Franks, the Goths, the countless hordes from the fastnesses of the North and the eastern steppes, knelt in adoration and in love. They had conquered Rome, the Rome that believed in the immortality of its world-wide sway. Another Rome, capital of that empire against which the gates of hell will not prevail, was to subdue them in turn and make of those stern conquerors the standard bearers of a new civilization.

CIVILIZING THE BARBARIANS

AS long as the Roman Empire lasted, it officially provided for the instruction and the education of its citizens. The lessons were not of the highest order. Nor can the literature which flourished under the last of the Cæsars be compared, save in the rarest instances, with even the second-rate productions of the declining days of the silver age. The best representatives of the literary traditions of Latin literature must be looked for in those great Doctors and Fathers of the Church, among whom we find an echo of the majesty of Rome's greatest orators and poets. Augustine and Leo, Jerome and Lactantius and Gregory, though disdaining the artifices of speech, thrill us at times with the flash and the fire of olden days. Yet even when the capital was tottering to its fall, literature, philosophy and art were not neglected. In almost every large city, the baths and basilicas, the forum and the palaces of the wealthy were crowded with rhetoricians, sophists and declaimers, while in Rome, Alexandria, Antioch and Athens flourishing schools were thronged with listeners and pupils. Vapid as these pedants were, and barren of all sturdy intellectual offspring as these schools may have been, they still kept alive the torch of learning.

The tide of barbarism swept them away. Books and libraries were scattered or burnt. The Church, which quietly and unobtrusively had been exercising her duties as the teacher of the nations, was now called upon to do so in the light of day. She did not shirk the task. At the end of the sixth century, she was the only society in the world fully organized, from the moral, intellectual and religious point of view. She had a Chief residing in Rome a stone's throw from the halls of those very emperors who had put his predecessors to death, and who in the eyes of the world was fast succeeding to the world-wide sway which the Cæsars had once exercised. She had bishops and priests and solitaires already trained in all the lore and the culture of old Rome and ready to become the teachers and the guides of the self-bidden guests at the luxurious banquet of the plunder of an empire. Chief, bishops, priests, monks met the call as others have met the needs of succeeding generations. They knew, the Church knew, that in this dark hour she had to go forth to those savage children of the forest and the steppe and win them to civilization and to Christ. She must now mold these untrained minds and untamed hearts. She had bred martyrs for the days of Nero and Diocletian, doctors and apologists for the times of Arius and Nestorius; for the

new era she will beget the teacher in the garb of the cowed monk.

The monastic schools are the first of the means which she uses to win the battle. They were already in existence at the time of the Roman domination. In the South of Italy especially they had reached what might be called a flourishing stage. The call to a higher life had been heard even amidst the corruption of pagan Rome. Even before that great Patriarch of the West, St. Benedict, Roman senators and statesmen, ex-consuls and prefects, slaves and soldiers were living in the monasteries of St. Victor at Marseilles, at Lérins, at Marmoutier, on the rocky isles along the Atlantic coast and the shores of the Mediterranean. And when Benedict, one of the greatest civilizers the world has seen, finally coordinated these scattered efforts into one splendid concerted movement, almost every crest of the Alps, every slope of Frankish vineyard, every river-bend along the Rhine had its monastery and school. For a time the barbarian showed but little concern for letters. But the lighthouse was there still pouring its beams over the darkness. The time came when it scattered the gloom.

PRESERVING THE CLASSICS

THE monasteries not only became centers of a refining and civilizing influence for the men around them, they accomplished a task for which all succeeding generations must be grateful. They preserved the treasures of the literatures of Greece and Rome. "It is manifest," says Leibnitz, "that both books and letters have been preserved by the aid of the monasteries." Ellendorf and Edmund Burke pay them the same tribute. Thousands of scholars who have the taste and the judgment to relish a sketch of Tacitus, a tale of Ovid or a pathetic episode of Virgil little think of the good monks who at St. Gall, Lindisfarne or Bobbio, at Hildesheim, or Hirschau, or in some lonely monastery lost amid the snows of Switzerland or the gorges of the Tyrol, lovingly copied them from ancient manuscripts.

We can gather the general atmosphere and the spirit of the monks towards letters and the classics when we read the simple but significant words of the Abbot Riquier, in the eleventh century, who wrote at the end of a catalogue of the books belonging to his monastery: "This is the wealth of the cloister; these are the riches of the heavenly life." So valuable did the books appear to the monks that when fire or war or the elements threatened the monastery, the books, after the sacred vessels, were the first objects to be saved. When in the tenth century, the Magyars attacked St. Gall, the monks saved their precious volumes and fled to the mountains. In 883 the Abbey of Fleury was destroyed, but the books were saved. In 685, the Lombards attacked Monte Cassino, but the Benedictines, the real book-lovers of their day, managed to save their valuable library.

In every monastic library or closely connected with it was the *scriptorium*, its inner and sacred shrine. Here the brethren were obliged to spend some time every day, reading, writing, copying, illuminating Missal, Antiphonary and Psalter, binding in vellum and leather embossed with wondrous devices of the craftsman's art, with an ordered riot of arabesques, with hieroglyphic and mystic symbols, with many-hued flowers, with flocks of strange birds, with every conceivable kind of four-footed beast, to do honor to letters and to the message, sacred or profane, which the books contained.

STANDARDIZING EDUCATION

BUT the monks not only civilized the barbarians, preserved the classics and fostered letters, they standardized education. To them we owe the clear cut division of the trivium and the quadrivium, roughly corresponding to the arts and science course of modern times. These seem to have been definitely

fixed during the fifth and sixth centuries through the treatises of Martianus Capella, Boethius and Cassiodorus. The trivium comprised grammar, rhetoric and logic; the quadrivium, arithmetic, music, geometry, astronomy. Speaking of them in the twelfth century, Hugo of St. Victor says:

Among all the departments of knowledge the ancients assigned seven to be studied by beginners, because they found in them a higher value than in others, so that whosoever has mastered them can afterwards master the rest rather by research and practice than by the teacher's oral instruction. They are as it were the best tools, the fittest entrance through which the way to philosophic truth is opened to our intellect. Hence the names trivium and quadrivium, because here the robust mind progresses as if it were upon roads or paths to the secrets of wisdom.

There can be no doubt as to the value of this division. It methodized the hitherto haphazard studies of the schools and while not perfect in the classification of subjects or in the fidelity with which it was carried out, it prepared the way for the splendid intellectual triumphs of a later age. The world can never forget the debt of gratitude which it owes to the early monks who preserved to us all the treasures of the past, civilized the new races who took up the heritage of Rome, and who in silence and obscurity were sowing the seeds of the golden harvest which was to be reaped in the high noon of the Middle Ages.

JOHN C. REVILLE, S.J.

SOCIOLOGY

Is the Right to Labor Property?

ABOUT a year ago a labor union in Massachusetts, hindered in the matter of work by a rival union, applied for an injunction. The Supreme Court, deciding in favor of the application, laid down as an indubitable principle that the right to labor is property. The American Federation of Labor took issue, asserting that the right to work is a personal right. This is no quarrel over words. It touches fundamentals, the right of the workingman to contract to give his labor in exchange for wages and the right of both parties to have the contract protected and enforced. The right to labor is not property, but it does not follow that it cannot be thus protected; it is personal, but for all this one can enter into contracts to give his labor for a wage.

Every right is personal. For what is a right but an irrefragable moral power to bind the will of another? Such a power can be only in a person, can be exercised only by a person. The matter of the right and its foundation, or immediate title, may be diverse, and so there are different kinds of right, but that any should not be personal is simply a contradiction in terms. What is property? It is some material thing of which one has the dominion to the exclusion of others. Hence a right cannot be property. The former belongs to the moral order, the latter to the material. Yet, they are very closely connected. A right may have property as its matter, and there can be no property without an antecedent right grounded in a fact which we call the title. It belongs to the very nature of property that it can be acquired, alienated, exchanged for a material equivalent. In all these operations facts are brought into existence that become titles of rights. In transfers of property, one may say that old rights are extinguished and new rights established, or else that the rights are transferred with their material part, or both. But this must be understood, that a right is transferable, not of its nature, which is indifferent to transferability or non-transferability, but by reason of its origin and material.

Let us make this clear by examples. I have the right to live, the right to fish in the Pacific Ocean in the strict sense

of this term, abstracting from all fore-shore questions, and the right to fish in some preserved stream. All are rights, moral entities capable of binding irrefragably the wills of others. One may no more violate my right to fish than my right to live. Of course rights may be extinguished; but that is a different thing. I cannot alienate my right to live, for I cannot dispose of my own life. I cannot put off my right to fish in the Pacific Ocean. It comes from the facts that the earth is given to the children of men for their sustenance and that the ocean, incapable of real occupation, must remain a common heritage. Besides, this also is against alienation, that everybody else has the same right. For the contrary reason I can sell my right to fish in the preserved stream; which differs from the others in that it has for its matter *property* from which all are excluded who cannot show the fact that constitutes the title. Dr. Johnson, on the occasion of the sale of Thrale's brewery, said very acutely: "We are selling, not an assemblage of vats and kettles, but the potentiality of riches beyond the dreams of avarice." So, too, in the sale of fishing rights in a preserved stream; it is not, strictly speaking, the right that is sold, but the potentiality of acquiring fish from which others are excluded. If the fish perish, the right, as strong, as exclusive as ever, becomes worthless. But if one can sell the potentiality of fish to be caught attached to the right to fish in a reserved stream, why not the potentiality of fish to be caught attached to the right to fish in the ocean; or, in other words, why can he not contract to serve another for wages as a fisherman under the same legal guaranties and protection? The mere fact that in this case he has to go and catch the fish himself is immaterial. If the right of fishing in the ocean be so personal that one cannot alienate the material goods resulting from it, the rule must hold for goods actually resulting, as well as for those only potential; and so no fisherman could sell his actual catch. Moreover, according to the greater or less potentiality of fish the price asked is greater or less. In the case of the stream this depends on the stocking of it; in the case of the ocean chiefly on the fisherman's skill. Hence one may bargain for the results of labor, whether actual or potential only, and for these results inasmuch as they depend on his skill, no less than upon the nature of the material; and those members of the Federation of Labor who hold that nothing is to be considered in any kind of property but the labor it represents, should be the last to deny this.

THE RIGHT TO LABOR

LET us now examine the expression, the right to labor. Inasmuch as it is a right, it has its title in these facts that God has given the earth for man's service, and without labor it will not serve that end. We can conceive a condition so elementary that in it every individual would have to do everything for himself. Under such circumstances one would have not only the right, but also the obligation to labor constantly. The family would follow that individualism and with it the division of the labor necessary for its support. Hence the instant obligation of work would, as regards each individual, diminish. As society developed there would be still further division, with the corresponding diminution of the instant obligation of work on individuals. The inevitable result of the development and organization of society would be the buying and selling of the results of different kinds of labor both actual and potential, and the obligation of working would for each individual depend upon the relation of that buying and selling to his own sustenance and that of those dependent on him. The right to labor is then analogous to the right to fish in the Pacific Ocean. It cannot be bought and sold not because it is of any peculiar dignity, but because it is a common right founded in our common nature, and therefore cannot be put off, while if it could, no one would care to accept what he already possesses in himself. Still to contract for its material potentialities is not only lawful, but,

in our perfect social condition, necessary. Hence one can engage in profitable work, contract to give the potentialities of his labor in exchange for wages, make such contracts for a fixed time in agreements enforceable on both sides, and none may violate his right.

PROPERTY CONTRACT AND LABOR CONTRACT

THE Supreme Court, nevertheless, exaggerates in asserting that labor is property in equal sense with other property. Whatever the Court may have intended, such a principle would carry us back to the frightful conditions in England during the early nineteenth century, that were its result. The matter of property contracts is purely material. The matter of labor contracts is the outcome of the labor of a human being possessed of rights and bound by obligations of an order far above the material. If these are ignored either in the contracting or the enforcing, there comes the inevitable collision in which the inferior right is at least suspended, in not a few cases extinguished. Hence long contracts, perfectly justifiable in theory, are hardly to be found in practice, and short contracts are, as all admit implicitly, rescindable more easily on the part of the workman than of the employer. If the Massachusetts Supreme Court asserts that the right to labor is property, only to bring it under the adequate protection of the law, it would be better to procure the amendment of the law in conformity with sound ethics than to violate the essential verities of moral science, out of an exaggerated respect for that very imperfect thing, the common law.

RIGHTS OF THE LABORER

IN asserting the personal character of the right to labor, the Federation of Labor would perhaps elevate it to that supreme order of rights which have their title either so identified with our nature, or so intimately connected with its perfection that they are not only inalienable in themselves but also imperative as regards their exercise. Such are the right to live, the right to natural felicity and so on. Should this be so, the supreme nature of the right to labor must be proved either by a Divine precept or by showing that its habitual exercise by every individual is a necessary means to attain his last end. There is no such precept; while the assumption goes so contrary to human nature that to find a condition under which it would be verified, we must resolve society into its elements and show the individual independent of all others, in order to show one in whom the right to work is but another expression of the right to live. The fact that man is a rational social being, while elevating him in the scale of being takes away the pressing obligation of labor, and therefore mitigates the right. As rational he has to provide for the future as well as the present needs of a rational being; as social, for needs which he never could provide for by himself. He has the right, not to labor unceasingly, but the better one, to receive for his labor sufficient to provide for all rational needs and to provide for the time of old age, sickness and unemployment. Should such a time find him without provision he has as a social being the right to have his human needs provided for by his fellowmen in a human way. But he has no right to work in this sense, that society must engage him in work worse than profitless since it consumes to no purpose material and energy.

One may object that if the working man is free to contract and none may violate his right, organized labor is impossible. We cannot go deeply into this at present. We may say, however, that the objection is groundless. The Christian religion teaches organization. Christian society was founded on the minutest organization and suborganization. The French Revolution destroyed these organizations, stripped man naked, put him thus face to face with the powerful State and then forbade him to organize. It was Protestant materialism that made or-

ganization conspiracy. Labor organization as such breaks the revolutionary law, the materialistic English common law, but not the Christian law. There is a way of controlling rights without violating them.

HENRY WOODS, S.J.

NOTE AND COMMENT

The Comedy of Mexican Justice

TWO Mexican prelates, Archbishop Orozco of Guadalajara and Bishop de la Mora of Zacatecas, returned to their Sees, not long since, in the hope of rendering service to the stricken people. Scarcely had they arrived when the Carranzistas began to scour the country in order to apprehend them. The search proved successful and, if their enemies carry out their present intention, the prelates will be court-martialed and shot, on the charge of conspiring against Carranza by furnishing financial aid to Villa. The accusation is as false as it is stupid. Both men have been penniless for four years or more. During that time they have been living on the charity of friends. Moreover, circumstances would have rendered it impossible for them to get in touch with Villa even had they desired to do so. It is strange indeed that two inoffensive prelates in the distant State of Zacatecas could send aid to Villa in Chihuahua, at a time when two armies were striving to catch sight of him. This latest outrage is but an incident in a relentless persecution carried on by the Carranzistas, at the very time they are proclaiming liberty of conscience and freedom of worship. No one believes the charge against the prisoners, not even their accusers, but unfortunately the absurdity of the accusation does not stay the hands of Mexican murderers. Mexico has already run red with innocent blood. Those Catholics who issued the remarkable campaign document in which voters were told that our President had settled the Mexican Church problem to the entire satisfaction of everybody should be given a chance to explain when and how annihilation and settlement became synonyms.

The Bi-Pocket Envelope

A SUGGESTION which might well be permanently adopted by every parish throughout the country is made in *Our Sunday Visitor* in connection with the whirlwind campaign for five different mission funds. It embodies a plan by which Protestant churches raised over \$50,000,000 during the preceding year for benevolence alone. It is a practical business plan, devised by practical business men, and has brought in practical, business-like results. In this way Catholics likewise can provide for the material means required for the propagation of the Faith at home and abroad. It is almost the only workable plan which can effectively bring every Catholic to do his mission duty, while the home-church and parish will prosper the more in consequence. Its simplicity makes it especially commendable. It consists in the use of the bi-pocket envelope, with one part for the members' regular Sunday offering, and the other for missions and various benevolent purposes. Cases, each containing fifty-two envelopes, are supplied by *Our Sunday Visitor*. Each envelope is stamped with the date when the offering is to be made, and with every case is given an "offering pledge-card," which the member signs, agreeing to contribute weekly, until further notice, a certain amount for local church support, and another definite amount for missions and benevolences. If one half of the adult Catholic church members would place five cents a week in the mission and benevolence pocket of the envelope, which surely is not demanding too much of them, the Church would be supplied with \$18,000,000 a year. This

amount would still fall short of the sum raised by the Protestants of the United States and Canada for their foreign missions alone. The offering for parish expenses "would range from \$1.00 to five cents, and coming from every member would double or triple parish receipts, stop all allusions to money from the pulpit, would make door and children's Mass receipts unnecessary, and even the old-time fair or bazaar." *Fiat! Fiat!*

Windthorst Study Circle

A PAMPHLET containing the second-term lecture course of the Windthorst Study Circle is sent from Rochester. The methods outlined in it might be adopted with profit in other cities or even in particular parishes or sections of cities. In the present instance the Study Circle embraces all the parishes of Rochester, and has reached the fifth year of its usefulness. The annual course is divided into two terms, from October to Christmas and from January to May. At the beginning of each term a committee is appointed to secure the necessary lectures for the meetings, which take place each Friday evening. A single lecture is given, followed by a general discussion upon current topics of Catholic and popular interest. The subjects for discussion are such as may be suggested by the daily papers, the laws before the legislature and Congress, or municipal measures of local importance. The living topics of the day are proposed directly as they come into public notice from week to week. Thus the Mexican situation, the Bible-reading bill, the New York Charities investigation, and similar subjects were thoroughly considered in the various meetings. Here, therefore, is a public forum, under Catholic auspices, for popular discussions based upon Catholic principles, and carried on under the guidance of a spiritual director. Non-Catholics are invited to attend the meetings and acquaint themselves with the Catholic point of view upon questions of importance to all. Where occasion demands letters of protest or commendation are sent to assemblymen or others concerned with various measures that have met with condemnation or approval in the weekly gatherings. Attendance at the lectures is entirely free. "Why," asks a correspondent, "are there not such Catholic lecture circles in all our other cities?"

Roman Catholicism Anti-Afrikaner

"ROMAN Catholicism is anti-Afrikaner on account of its foreign character. Those who go over to the Catholic Church break at once with what binds them to Afrikanerdom. The Catholic influence tends to undermine our Afrikaner tradition." This is no travesty on the latest proclamation of the Guardians of Liberty. It is taken from a manifesto issued by the students of the Theological College at Stellenbosch, in South Africa. The appearance of the first Catholic pamphlet in the Taal language, and the increase in the number of the Catholic schools and clergy have made them sense the "Catholic Danger." To their unwarranted accusations the ably edited *Catholic Magazine for South Africa* replies:

How can those who love our land of South Africa say that Catholics have no part in its tradition? They appear to forget that brave Catholic seamen first discovered the Cape. Before a word of Dutch was heard on the shores of Table Bay, Catholic explorers had scaled Table Mountain. And a century and a half before Van Riebeeck came to our country, the Catholic Mass had been said upon the shores of Table Bay and Mossel Bay. South Africa figures in one of the great epic poems of all time, Camoens's *Lusiadas*, which is the work of a Catholic. Then there were the wonderful Dominican and Jesuit missions among our natives in the sixteenth and seventeenth centuries, which have been so well chronicled by our greatest historian, Dr. Theal. The Pageant of 1910 brought all these things

very vividly before us, but apparently there are people who would like to forget them. Catholic Afrikaners will never consent to be considered strangers in their own land. Their religion does not separate them necessarily from what is best in the real Afrikaner tradition, whilst it binds them to a more ancient line.

What monotonous sameness there is in the attacks directed against the Church of Christ, and in the slanders and calumnies constantly uttered to defame her since the days when the first Christians were denounced in Rome as "Dangerous citizens, factionists, enemies of the Empire and the Emperors"!

Baptism of Buffalo Bill

IT may be well to correct an error which has crept into the daily press concerning the Baptism administered on his death-bed to Colonel Cody, known throughout the world as "Buffalo Bill." It was stated that the Sacrament was administered to the famous scout and showman while he was unconscious. The facts are that he was baptized by a Catholic priest at a time when he was fully conscious, and after he had expressed a desire to receive the Sacrament. The details of the Baptism are given in the local *Denver Catholic Register*. At the suggestion of a Catholic friend, the patient was asked whether he would wish to receive Holy Baptism and immediately indicated his willingness. The Rev. Christopher V. Walsh was summoned, but the doctors had in the meantime given morphine to the patient. Since there was no instant danger of death the priest retired until consciousness had returned, "so that the usual questions could be put to Colonel Cody, and it could be shown that, of his own free will, he wished to enter the Christian fold." When, therefore, the Father was again called by the members of the Colonel's family he found the patient fully conscious and administered the Sacrament to him. His burial by those outside the Church can readily be explained since his family and relatives are not Catholics.

"Dogfish" Becomes "Grayfish"

GIVE a fish a bad name, the Bureau of Fisheries equivalently says, and its chances in the market are hopeless. Such has been the hard fortune of the "dogfish," whose appellation was not one to conjure with. All this has now been changed, and it will henceforth be known as "grayfish" and will find its place as a delicacy even upon the tables of the rich. All alike are advised that they will be able to eliminate by its means the first word from the "high cost of living." The Bureau assures us that "grayfish is excellent, eaten fresh, and a market for it has been developed in New York city in connection with the tile fishery; but it is as a preserved product that it will find its largest use." We are reminded that the tile fish likewise spawned in abundance off our coasts, unsought and unconsidered, until by a little judicious publicity and the cooperation of a few progressive dealers its name was made a household word. The "dogfish" received its original name because of its piratical and marauding habits, but it is a trim, clean, clipper-built fish, feeding on fish, crabs, shrimps and even lobsters. As "grayfish" it is now purchasable for ten cents in cans containing fourteen ounces. In no sense, except in its price, is it a low-grade commodity, "for it is rich, wholesome, and generally excellent, and the variety of ways in which it may be served will make it an important addition to the country's diet." Seventeen recipes in which the grayfish appears in the form of hash, loaf, turbot, chop suey, omelet, cakes, pie, salad and other dishes, invented to satisfy the most fastidious tastes, have been tested and used by the officials of the Bureau, and may be had for five cents from the Superintendent of Documents of the Government Printing Office at Washington. In general the use of fish is highly recommended as an excellent means to reduce the cost of living.